3952. b. 2

THE SAINTS QVALIFICATION:

OR,

A TREATISE

I. Of HUMILIATION, in Tenne Sermons.

II. Of SANCTIFICATION, in nine Sermons.

WHEREVNTO IS ADDED A *Treatise of Communion with Christ in the* Sacrament, in three Sermons.

PREACHED,
By the late faithfull and worthy Minister of
IESVS CHRIST,
IOHN PRESTON,
Doctor in Divinity, Chaplaine in Ordinary to his Majestie, Master of *Emanuel Colledge* in *Cambridge*, and sometime Preacher of *Lincolnes Inne*.

The third Edition corrected.

When men are cast downe, then thou shalt say, There is lifting up: and he shall save the humble person, Iob 22.29.

Cast away from you all your transgressions, whereby ye have transgressed, and make you a new heart, and a new spirit, &c. Ezek. 18.31.

He that eats my flesh and drinkes my bloud, dwelleth in me and I in him, Ioh. 6.56.

LONDON,
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BRITISH MUSEUM

A BRIEFE COLLECTION OF THE principall Heads in the ensuing Treatises.

Part, 1.

Doct. 1.

Humiliation must goe before *Justification*, Pag. 6.
Two things in *Humiliation*, 8

Reas. 1.

In reference to *Justification*, 12

Reas. 2.

In reference to *Sanctification*, 13

Use 1.

To labour for *Humiliation*, 17
Five helpes to *Humiliation*, 24

Use 2.

The best men should labour to be *Humbled*, 27

Doct. 2.

The nature of man is full of all *Unrighteousnesse*, and *Ungodlinesse*, 31

Mans nature evidenced to be so by the *Law*, 32
Originall *Sinne*, 37
The corruption of the *Understanding*, in five things, 40
The corruption of the *Will* in foure things, 45
The corruption of the *Memory*, in two things, 49
The corruption of the *Conscience*, in three acts of it, 51
The corruption of the *Sensitive appetite*, 54
The corruption of the *Affections*, 59
Actuall *Sinnes*, 64
Mans *Nature* shewed to be corrupt by the rule of the Gospell, 71

Use 1.

The ignorance of those that know not the corruption of *Nature*, 73

Use 2.

To Labour to prize Christ the more, 75

Vse 3.

Our *Sinfulneſſe* ſhould drive us to *Chriſt*, 77
Circumſtances aggravating *Sin*, 83
Excuſes of *Sinne*, 93
Helpes againſt thoſe *Excuſes*, 100

Doct. 3.

There is a revelation of wrath againſt all *Vnrighteouſneſſe* of men, 103

Vſe 1.

To teach us what *Sin* is, 109

Vſe 2.

To labour for a *Senſe* of GODS wrath, 110

Vſe 3.

To make us go to *Chriſt*, 112

Doct. 4.

Al men before regeneration withhold the *Truth* in unrighteouſneſſe, 116
The greatneſſe of this *Sin* in three things, 125

Vſe 1.

To *Humble* us, 128

Vſe 2.

The miſery of men that are *neare* and not in the *Kingdome of God* in three things, 132
How farre men *Vnconverted* may go, ſhewed in five things, 140
How farre they come *ſhort*, in five things, 141

Vſe 3.

Moſt ſin out of love to *Sin*, 150

Vſe 4.

The danger of diſobeying the *Truth*, 154

Vſe 5.

To give the *Truth* leave to rule, 155

Doct. 5.

The *Truth* or *Law* of every mans judgement is made manifeſt by God, 166

Vſe 1.

The greatneſſe of mens ſin againſt this *Truth*, 170

Vſe 2.

To be thankefull for the *Truth*, 176

Vſe 3.

To doe nothing contrary to the *Truth*, 178

Vſe 4.

To expect happineſſe or miſerie

as we obſerve or neglect this *Truth*, 197

Doct. 6.

God hath revealed ſo much to every man as makes him *Inexcuſable*, 201
Excuſes that men frame to themſelves, 203

Vſe 1.

To juſtifie *God*, and to blame our ſelves, 215

Vſe 2.

To give *God* the glory of his long-ſuffering, 218

The Contents of the Sermon before the Commons House of Parliament.

Faſting neceſſary, 230
Faſt defined, 230
Defects in *Faſting*, 231

Doct. 1.

God only doth *Good* and *Evill*, 235
Foure *Convictions* to demonſtrate it, 236

Reaſ. 1.

Elſe *God* were not *God*, 243

Reaſ. 2.

Elſe the *Creature* ſhould be *God*, 243

Vſe 1.

To labour to ſee *God* in his greatneſſe, 246

Vſe 2.

To looke to *God* in all our buſineſſe, 249

Vſe 3.

To ſet *Faith* on worke to judge of theſe things, 251

Doct. 2.

Sinne cauſeth *Wrath*, 252
Gods *Wrath* a treaſure, in three reſpects, 253

Vſe.

To ſee *Sinne* in the effects of it, 255
How to prevent Gods *Wrath* 258

Doct. 3.

Zeale turnes away *Wrath*, 262

Vſe 1.

Not to diſcourage thoſe that bee *Zealous*, 265

Vſe 2.

Foure convictions of our want of *Zeale*, 267

Doct. 4.

Want of *Zeale* makes GODS

jealousie grow hotter, 277

Doct. 5.

Jealousie for the most part shall proceed to utter destruction, 278

Use.

To learne to *Feare*, 279

Part 2.

Doct.

Justification and *Sanctification* are inseparable, 285

How *Sanctification* ariseth from *Justification*, 286

Reas. 1.

None saved by the second *Adam*, that are not borne of him, 297

Reas. 2.

It is the *Will* of God, 298

Reas. 3.

It is the end of our *Ingrafting* into Christ, 299

Reas. 4.

It is the end of *Christs comming*, 299

Reas. 5.

Christ is *Prophet* and *King* where he is a *Priest*, 299

Reas. 6.

All the meanes of *Grace* tend this way, 300

Use 1.

To pray for *Sanctification*, 300

Six encouragements to *Pray* for it, 301

Use 2.

To esteeme *Sanctification* as highly as *Justification*, 311

The excellency of *Grace*, 312

Use 3.

To take heed of challenging *Justification* without *Sanctification*, 318

Foure signes of a *New Creature*, 322

New Creature what, 332

The *Heart* new framed, 333

The *Conversation* changed, 336

A new quality of *Holinesse* infused, 340

Old man what, 346

Mortification of the *Old man*, 353

Where *God* pardoneth he healeth *sinne*, 357

First, it stands with Gods *Honor*, 358

Secondly, with our *Comfort*, *Ib.*

Thirdly, with Gods *Service*, *Ib.*

Doct.

Those that are in Christ have another *Nature*, 363

Use

Vse 1.
Not to *Defer* comming to God, 366
Vse 2.
Not to content our ſelves without a new *Nature*, 369
Vse 3.
To ſee that good *Performances* be naturall to us, 372
Vse 4.
To abhor our *Old Nature* and labour for a change, 378
Vse 5.
Not to feare *Falling* away, 381
Vse 6.
Not to bee diſcouraged with the difficulty of any *Duty*, 383
Vse 7.
Change of *Nature* a ground of comfort, 384
Doct.
We muſt be *New Creatures*, 385
Conſect. 1.
We are redeemed from old *cuſtomes*, *Ibid.*
Conſect. 2.
Not to wonder that the *World* wonders at us, 387
Conſect. 3.
To pull downe all that is old, 389
Conſect. 4.
Not to wonder at unevenneſſe in mens lives, 392
Conſect. 5.
To expect a *combate*, 397
Conſect. 6.
Not to wonder at *Aukedneſſe* that we finde in the wayes of God, 400
Conſect. 7.
To give God the praiſe of the changing of *natures*, 403
Doct.
The *New Creature* is Gods work 407
Foure arguments to prove it, *Ib.*
Vſe 1.
To ſhew our condition in Chriſt is better than in *Adam*, 412
Vſe 2.
God ſetteth us not about an impoſſible *worke*, 413
Vſe 3.
To make us love Chriſt, *Ib.*
Vſe 4.
Not to put off Chriſts *call*, 414
Vſe 5.
To ſee with whom we have to do in hearing the *Word*, *Ib.*
Vſe 6.
To give God the praiſe of any good in us, 418
Vſe 7.
Expect not that Miniſters come

with excellency of *Wisdome* or *words*, 419

Use 8.

Observe what the preaching of the *Word* workes on our hearts, 421

Doct.

First, in *Christ*, and then *New Creatures*, 428

Doct.

To be in *Christ*, is the ground of all *Salvation*, 426

Use 1.

First, to increase *Union* with Christ in those that have it, 431

Five helpes to do it, 432

Secondly to seeke it, if it be *wanting*, 438

Five motives to seeke this *Union*, 440

Part. 3. *Doct.*

IN the Sacrament there is a communication of the very *Body and blood of Christ*, 474

Arguments against *Transubstantiation*, 475

1. There is no *necessity* of it, 475

2. No *possibility* of it, 479

3. It is against *Sense*, 481

4. Against *Reason*, 482

5. Against *Faith*, 483

6. Against *Scripture*, 483

Sacrament of the Lords Supper, what, 485

Condition of the *Covenant* on Gods part, 485

Use 1.

To confirme our faith in the forgiveneſſe of ſins, 488

Conditions of the *Covenant* required on our part, 493

Papiſts objection out of *Joh.* 6. of eating Chriſts *fleſh* anſwered, 501

Use 2

To ſee the greatneſſe of Chriſts *Love* to us, 506

And to *Love* him againe and ſerve him, 507

Two things to move us to come in to *Christ*, 510

First, our miſery out of him, 512

1. We are ſubject to *Death*, 513

2. To the feare of *Death*, 514

3. To *Hell*, *Ibid.*

Secondly, our *Happineſſe* by Chriſt 519

Benefit by Chriſt,

1 We ſhall have *Life*, 519

2 Our *Debts* ſhall be payed, 525

3 We ſhall have *Reſt*, 531

4 We ſhall have a *Kingdome*, 533

which conſiſteth in

Liberty, 534

Plenty, 535

Peace, 536

Glory, 537

Riches, 538

5 We ſhall have a *Feaſt*, 545

Properties of ſpirituall *Food*, 548

6 Apparell, 552

What this ſpirituall *cloathing* is, 553

6 JY 59

The end of the Table.

ILLVSTRISSIMO, NOBILISSIMO VIRO,
PHILIPPO, PEMBROCHIÆ,
ET
MONTIS GOMERICI COMITI,
BARONI HERBERT DE CARDIFFE
ET SHERLAND, ORDINIS GARTERII
EQVITI, REGIÆ DOMVS CAMERARIO,
REGIÆ MAIESTATI
A SECRETIORIBVS CONSILIIS, &c.

TRIPLICEM HVNC
IOHANNIS PRESTONI, S. S. THEOLOGIÆ DOCT. COLLEG. IMMANUELIS
NVPER MAGIST. ET REGIÆ
MAIEST. A SACRIS, TRACTATVM,
DE { HUMILIATIONE,
NOVA CREATURA,
PRÆPARATIONE AD SACRAM SYNAXIN.
IN DEVOTISSIMÆ, TAM AVTHORIS, QVAM
IPSORVM OBSERVANTIÆ TESTIMONIVM,
L. M. D. D. D.

Richardus Sibs.
Iohannes Davenport.

TO THE CHRISTIAN *READER.*

THE good acceptance, the Sermons of this worthy man have found amongſt well diſpoſed Chriſtians, hath made us the willinger to give way to the publiſhing of theſe, as coming from the ſame Author. The good they may thus doe, prevailes more for the ſending of them forth, than ſome imperfections (that uſually accompany the taking of other mens ſpeeches) may doe to ſuppreſſe them. Something may well be yeelded to publike good in things not altogether ſo as we wiſh. They are inforced upon none that ſhall except againſt them, they may either reade or refuſe them at their pleaſure. The argument of them is ſuch as may draw the more regard, being of matters of neceſſary and perpetuall uſe.

For Humiliation [a] we never ſo deeply ſee into the grounds of it, (ſinfulneſſe of nature, and life) or, ſo farre as we ſee, looke upon it with that eye of deteſtation we ſhould, and therfore a holy heart deſireth ſtil further light to be brought in, to diſcover whatſoever may hinder communion with God, and is glad when ſin is made loathſome unto it, as being its greateſt enemy, that doth more hurt than all the world beſides, and the only thing that divides betweene our chiefeſt good, and us. As this humiliation increaſeth, ſo in the like proportion all other graces increaſe: for the more we are emptied of our ſelves, the more we are filled with the fulneſſe of God. The defects of this appeare, in the whole frame

[a] A Treatiſe.

frame of a Christian life, which is so farre unsound as we retaine any thing of corrupted selfe, unhumbled for.

The foundation of Christianity is layd very low; and therefore the Treatise of Humiliation is well premised before that of the [b] *New Creature. God will build upon nothing in us. We must be nothing in our selves, before we be raised up for a fit Temple for God to dwell in, whose course is to pull downe before he build. Old things must be out of request, before all become new, and without this newnesse of the whole man from Vnion with Christ, no interest in the new Heavens can be hoped for, whereinto no defiled thing shall enter, as altogether unsutable to that condition and place. Nothing is in request with God but this New Creature, all things else are adjudged to the fire, and without this it had beene better be no Creature at all. By this we may judge of the usefulnesse of discourses tending this way. One thing more thou art to be advertised of (Courteous Reader) and that is, of the injurious dealing of such as for private gaine have published what they can get, howsoever taken, without any acquainting either of those friends of the Authors that resided in* Cambridge *(to whose care he left the publishing of those things that were delivered there) or of us, to whom he committed the publishing of what should be thought fit for publike view, of that which was preached in* London. *Hereby not only wrong is done to others, but to the deceased likewise, by mangling and misshaping the birth of his brain, and therefore once againe we desire men to forbeare publishing of any thing, untill those that were intrusted have the review. And so we commit the Treatise, and thee to Gods blessing.*

[b] 2 Treatise.

6 JY 59

Richard Sibs.
Iohn Davenport.

THE FIRST SERMON VPON HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven against all ungodlineſſe and unrighteouſneſſe of men, which with-hold the Truth in unrighteouſneſſe.

IT is true, wee that are the Miniſters of the Goſpell are to make it our chiefe buſineſſe to preach *Chriſt*; indeed that is all in all. But we may preach *Chriſt* long enough to men, telling them of Remiſſion of ſins, and Iuſtification, but they will not hearken to us, becauſe before they can come

SERM. I.

Comfort the end of Scripture.

to *Christ* they must be humbled. It is true, our end is Consolation, for that is indeed the end of the Scriptures; I say, the end of the Scriptures is Consolation, *that through them you might have hope*: and so is it the end of this doctrine of Humiliation, as, though a purge, or lancing, are troublesome to the body, yet the end of the Physitian in using them is health, and helpe; and without this course there is no helpe. And for that cause we have fallen on this Text, that it may teach us to know our selves, and the need we stand in of *Christ*. You shall finde these three to be the three great parts of the Apostolicall Ambassage: First, to humble men, to make them know what need they stand in of *Christ*. Secondly, to raise them againe, to preach remission of sins. Thirdly, to teach the doctrine of Sanctification. These three, Humiliation, Iustification, and Sanctification, are the three maine things wherein our condition to *God* consists. Therefore my intent is to goe thorow these three. And wee will doe it briefly, beginning with this Text which we have in hand. The occasion whereof is this.

Paul tels the Romans that his intent was *To come to them*: But what should he doe there? He would preach the Gospell: yea, but it was an ignominious thing to be a Christian, a thing that would expose him to much persecution and shame. *It is no matter*, saith he, *I am not ashamed of the Gospell, for it is the power of God to salvation.* But how doth hee prove that it is the power of *God* to salvation? We see that in the Gospel *the righteousnesse of God is revealed*, that is, there is no way in the world for men to be justi-

SERM. I.

fied, to be counted righteous before *God*, but to have a righteouſneſſe revealed from heaven, even another kinde of righteouſneſſe than any man hath in himſelfe; a righteouſneſſe of *Chriſt*, a righteouſneſſe that is to be imputed to men; and this, ſaith he, is revealed in the Goſpell: and therefore the Goſpell onely is the power of *God* to ſalvation. But here comes the great queſtion; Why is it needfull that there ſhould be a new kinde of righteouſneſſe revealed, a righteouſneſſe wrought by another, and made ours onely but by Imputation, ſaith he: It muſt be ſo, elſe no fleſh can be ſaved: Every man muſt needs be condemned, for all men are unrighteous, every man is full of all impiety and wickedneſſe, which he delivers in this verſe; thence concluding that it is needfull to have the Goſpell revealed, for that is it, that reveales the righteouſneſſe of *Chriſt*. A righteouſneſſe of *Chriſt*, which is onely wrought by *Chriſt*, and will onely ſtand out before the judgement ſeat of *God*.

Why we are juſtified by the righteouſneſſe of another.

So that the end of the words is to convince men, to ſhew unto them that they have no righteouſneſſe of their owne, to aſſure them, that if they ſtand in the condition they are in by nature, they remaine in condemnation; for he that beleeves not, is condemned already: there needs no new condemnation; if he have not *the Son, the wrath of God abides on him*.

Iohn 3. *ult.*

So that the maine thing in theſe words is this aſſertion, *That mans nature is full of ungodlineſſe and unrighteouſneſſe*. Two things are charged upon mans nature, Firſt, a fulneſſe of all kinde of ſinnes againſt *God*. Secondly, of all injuſtice and unrighteouſneſſe to men, one touching the firſt Table, the other the

Mans nature is full of ungodlineſſe and unrighteouſneſſe.

SERM. I.

ſecond. Now when he ſaith, *All ungodlineſſe, and all unrighteouſneſſe of men.* The meaning is, That in mans nature there is all kinde of ungodlineſſe, and unrighteouſneſſe of all ſorts. And againe, that is to be marked, unrighteouſneſſe of men: he ſets it down in generall, becauſe he ſpeakes it of all men, none excepted, ſo you muſt take both in; *Every man* (none excepted) is full of all unrighteouſneſſe, all impietie, all parts of impietie, all kindes of unrighteouſneſſe are found in him.

But how will this be proved? Hee proves it by two Arguments. Firſt, becauſe *the wrath of God is revealed againſt every man:* and GOD being a juſt Iudge, his wrath would not be kindled againſt men, except there were juſt cauſe; and that is one Argument. But how ſhall wee know that GOD is angrie with men? ſaith hee, It is *revealed from Heaven.* Whence three things may be noted. For thence you may ſee the evidence of his wrath, *It is revealed.*

And ſecondly, the ſureneſſe of it, it comes *from heaven,* and GOD will be as good as his word. And thirdly, the Terribleneſſe of it, it is *revealed from heaven.* For when *God* is ſaid to *ſit in heaven,* and *to laugh them to ſcorne.* And 2 *Cor.* 6. *to ſit in heaven,* it argues he doth things powerfully.

Wrath of God revealed how.

But you will aske, how is the wrath of *God* revealed from heaven? It is revealed by the light of nature. Every man hath ſo much light in him, as to know that hee deſerves wrath, and judgement, and puniſhment.

And partly it is revealed by the Scripture, and partly by continuall experience: GOD is ever and anon

anon executing his wrath and judgement on ſinners. And that is the firſt Argument.

The ſecond Argument to prove their unrighteouſneſſe, is, becauſe they *With-hold the truth in unrighteouſneſſe.* And here is a ſecret objection anſwered. For it may be objected, There be many excellent things in men, as your morall Philoſophers, had they not much light in their underſtandings? Much rectitude in their lives? Did they not practice many morall vertues? That is all one, it will but encreaſe their condemnation. It was *God*'s worke to put ſo much light, ſo many excellent things in them, which had they uſed as they ſhould, and might, thoſe Principles would have ſhed themſelves into their whole ſoule and converſation, but they impriſoned them, ſhutting them up within the walls of their Conſcience: men doe not uſe the light they have, nor improve it, they doe not bring it out in their lives and converſations, but *with-hold it in unrighteouſneſſe.* So that in the words there are three points laid downe, all which wil helpe exceedingly to humble us. Firſt, *That mans nature is full of all impietie and unrighteouſneſſe.* The ſecond is, *The wrath of God will ſurely fall on men for this.* If ſinne went alone it would not ſo much amaze men, but when the wrath of *God* comes too, accompanied with the fruits of his wrath, men out of ſelfe-love will bee moved therewith. The third, *That all the good in a man before his regeneration ſerves onely to helpe forward his condemnation.*

But before I come to the handling of theſe points; one point we muſt needs obſerve out of the Method of the Apoſtle. This that he ſaith here in few words,

SERM. I.

is amplified to the middle of the third Chapter. All which time he ſpends in expreſſing particularly how mans nature is full of impiety, and unrighteouſneſſe: and when he hath done that, he urges juſtification by *Chriſt*; and after that he comes to Sanctification.

Wherein the Apoſtles Method is very obſervable: and therefore from his Method (before wee come to the maine) we wil briefly deliver this point.

Doct. Humiliation muſt goe before Iuſtification.

That Humiliation muſt goe before Iuſtification: You may obſerve it from the Method uſed. Men muſt firſt be convinced of their impiety and unrighteouſneſſe, before they can be fit to receive the Goſpel. As the Phyſitians have their Method in curing, firſt to purge and cleanſe the body, and then to give Cordials: ſo it is a rule in Divinity, you muſt be humbled before you can be juſtified, or, Humiliation goes before Iuſtification. Which may be gathered not only from this, but likewiſe from many other places. You ſhall find it is the courſe *God* takes every where with men, and it is a very neceſſary thing to bee knowne; for by reaſon of the ignorance of this Method, men doe not take the right courſe, they goe not the right way to worke. This is the cauſe many continue in the *gall of bitterneſſe, and in the bond of iniquitie*, they know not the right way to come out. I ſay, you ſhall finde in other places. Obſerve, *Deut.* 8. 2, 3. You ſhall finde there how *God* deales with his people, he *carries them thorow the wilderneſſe*, and to what end? *To humble them*; and how doth Hee humble them? Two wayes; Firſt, by ſhewing them the ſinfulneſſe of their hearts, letting them know their rebellions and ſtartings aſide, when He led them along,

Deut. 8. 2, 3.

How God humbled the Iſraelites.

faith

ſaith he, *I have carried thee theſe forty yeares in the wilderneſſe, to humble thee and prove thee:* All thy ſin and corruption was there before, but thou kneweſt it not. But that is not enough: for if men ſaw never ſo much ſin in themſelves, yet if they have a bottome to ſtand on, if they have health, and ſtrength, they regard it not: therefore he addes further, *I humbled thee, I made thee hungry, and then I fed thee with Mannah*; that thou mighteſt ſee thou hadſt nothing without me. And this I did, that when I bring thee into the good Land, ye may know it was not for your owne righteouſneſſe, but for *the Covenant I made with your Fathers, Abraham, Iſaac and Iacob.* This is nothing but a reſemblance of the ſame GOD doth now. Carrying men thorow this world, He firſt humbles them, He lets them fall into ſin, that they may know themſelves, and withall afflicts them, ſuffering them to fall into other neceſſities, that they may know what they are, that they may ſee their miſerable condition and that *God* brings them not to heaven for their righteouſneſſe, but for his Covenants ſake, with *Abraham* and *Iſaac*, that is, for his mercy ſake in *Chriſt*. So *Zechar.* 12. and 13. Chap. You ſhall finde firſt *God* powres on them the Spirit of compunction, that they ſhall *mourne for their ſinnes*, as a man mourneth for his only ſon; and when they are humbled, then (and not before) *I will open a fountaine to Iudah and Ieruſalem for ſin and for uncleanneſſe*; that is, it is ſhut before they be humbled, but when that is done, the fountaine is opened. So you ſhall ſee *Paul*, when he had to doe with *Felix* (a place worth your marking) *Acts* 24. 25. you ſhall finde that when *Felix* and his

Zech. 12. 13.

SERM. I.

wife *Druſilla*, a Ieweſſe, called *Paul* before them, it is ſaid, *They heard him of the faith of Chriſt:* But how began he? He began, ſaith the Text, with preaching of *Temperance, Righteouſneſſe, and the Iudgement to come:* He told *Felix* what Righteouſneſſe, and what Temperance the Law of *God* required, and likewiſe the Iudgement to come; for thoſe two things muſt be in Humiliation. An Endictment to ſhew how far ſhort we be of the Righteouſneſſe and Temperance that the Law of *God* requires, and withall a pronouncing of the Sentence, a declaration of the Iudgement to come. And this courſe made *Felix* to tremble.

Two things in Humiliation.

So *Iohn* the *Baptiſt*, that came to *prepare the way of the Lord*, to make way for *Chriſt*: How did hee make way? He came as with the Spirit and power of *Elias*; ſo with much Terrour calling them a *Generation of Vipers*, told them of their miſerable condition, as much as he could, to humble them. And that was the way to prepare them.

So when *Chriſt* went about to convert any, this was His method, as in *Iohn* 4. when He had that diſcourſe with the woman of Samaria, meeting her by accident, firſt He tels her of her ſin; *The man whom thou haſt is not thy husband, thou haſt committed adultery:* whereby He amazed her, and made her looke into her ſelfe; and then He tels her He was the *Meſſiah*, and, that in Him there was hope. So He deales with *Nichodemus*, Hee tells him hee was fleſh, that all that was in him was nought, and not any thing good; and then Hee preaches the Goſpell telling him, *he muſt be borne againe.* But of all places, you ſhall finde the cleareſt to be that in *Iohn* 16. where

Iohn 4 18.

Iohn 16.8.

Chriſt

Chriſt promiſes that He would ſend *His Spirit into the world*, and three great workes the Spirit ſhould doe (which were wrought by the miniſtery of the Apoſtles) he ſhould *Convince the world of ſinne, and of Righteouſneſſe, and of Iudgement.* Firſt, he ſaith of Sinne, *Becauſe they have not beleeved in me*; marke that, there were many other ſinnes that the HOLY GHOST convinced them of, but the contempt of the Goſpell, the not taking of *Chriſt* offered, that is the maine ſinne. And the HOLY GHOST ſhall convince men of this ſinne. All the men of the world cannot doe it. Wee may tell you long enough of particular ſinnes, you have done theſe and theſe ſins, ſworne ſuch oathes, defiled your ſelves with ſuch abominations, and yet all will come to nothing; but when the Spirit ſets in, and makes a man ſenſible of ſinne, that workes to purpoſe. Then it followes in the method, *He ſhall convince the world of righteouſneſſe*, becauſe *I am riſen againe and gone to the Father*: he ſhould teach that there is another Righteouſneſſe, *in me*, by which you muſt be juſtified: when you ſee no righteouſneſſe in your ſelves, then the HOLY GHOST ſhall ſhew you the righteouſneſſe that I have wrought. But how will this appeare? In that I am dead and riſen againe, and gone to my Father, whereby it is declared that I am righteous, that I have overcome death, and ſatisfied My Fathers Iuſtice. And then when that is done, he ſhall *convince the world of Iudgement*, that is, of holineſſe, for ſo the word is there uſed, that is, when the Prince of this world ſhall be judged. Satan raignes in the hearts of men, in the children of diſobedience, till they bee

Conviction by the Spirit.

SERM. I

iustified and engrafted into *Christ*; but when they be once iustified, then *Christ* shall cast him out; you shall see him fall like lightning out of the hearts of men: and this is that which was before propheſied, *He ſhall bring forth judgement unto victory*; that is, He shall overcome the Prince of the world, take away sin, and enable men to serve Him in holinesse. And this is the method you must observe in turning to *God*, labour to be *convinced of sinne*, then *of Righteousnesse*, and then of *Iudgement*.

Gal. 3. 24. And to shew the necessitie of this, take that one place, *Gal.* 3. 24. a place you all know, *The Law must be a Schoole-master to bring us to Christ*. No man living can come to *Christ*, till the Law be his Schoolemaster. Now how is the Law a Schoole-master? It gives lessons that wee cannot goe through with, thereby is such a Rectitude required, as we are not able to reach, like the Schoole-masters taske to the Scholler, which hee is not able to performe, and is therefore faine to goe to another to doe his exercise for him. So the *Lord* tels men, you must be exactly holy, perfect righteousnesse must run thorow the whole course of your life: when we see we cannot doe it, it makes us run to *Christ*, to have His righteousnesse imputed to us; such a necessitie is there that men be humbled.

The Law a Schoole-master, how.

Two things keepe men from comming to Christ

I *Vnbeleefe.*

Now that you may a little better understand this point, you must know that there are but two things that keepe men off from comming to *Christ*. One is unbeleefe, when they doe not beleeve *that he is the Messiah*, or that they are to be saved by Him. This was the great hindrance in the Apostles time,

and

SERM. I.

and that is the reaſon that you have faith in the *Meſſiah* preſſed ſo much, to beleeve that that was Hee. But that is not the thing to bee preſſed ſo much in theſe Times. But, as you ſee in the old Teſtament, when the Prophets ſpake to a Church to confirme it in the truth, they doe not preſſe ſo much to beleeve there is a *God*, and that He is One *God*, and that a *God* of Truth, but to truſt in *God*, and to make uſe of their knowledge. So muſt we doe. There is therefore another thing that hinders from *Chriſt*, and that is, *Negligence*: Men care not for *Chriſt*, they are not affected with Him; and this is two-fold, Totall, or Partiall: Totall is that which they were guilty of that were bidden to the Feaſt, and excuſed themſelves; one had bought a yoke of Oxen, another had married a wife, another had taken a Farme, and therfore they could not come. They were perſwaded there was a feaſt of fatlings provided, but they minded other things, for they were not hungry, and therefore cared not for it. And in this kinde the greateſt part of men, of your common Proteſtants, neglect the Goſpell: Tell them of Remiſſion of ſins and Iuſtification, they minde it not. Secondly, there is a Partiall neglect: And ſo many profeſſe *Chriſt*, doe many things for Him, but regard Him not. And in this the ſecond and third Ground failed, the ſecond did much, but not ſo farre regarded Him, as to endure perſecution. The third did reſpect Him more, but not ſo as to forgoe their luſts for Him, this is a partiall neglect. And that that helpeth this double neglect is Humiliation.

2 Negligence which is two-fold.

1 *Totall.*

2 *Partiall.*

Now to give a Reaſon or two of this point, and ſo

SERM. I

so wee will make uſe of it, and come to the other which is the maine, and that I moſt intend. *God* wil have it thus for theſe two Reaſons:

Two Reaſons of it.

Reaſon 1. In reference to Iuſtification.

1 To acknowledge His Iuſtice.

First, with reference to our Iuſtification; He will juſtifie none till He hath brought him to acknowledge both His Iuſtice and His Mercy, He will have men know what Hee doth to them, before He juſtifies them, and receives them to favour: I ſay, Hee will have a man acknowledge His Iuſtice, that is, confeſſe himſelfe to be a ſinner, to be aſhamed of his ſinnes, to acknowledge himſelfe worthy to be deſtroyed. As in *Ezek.* 36. 25. there you ſhall finde how GOD juſtifies men, and *waſhes them with cleane water from their ſinnes*. Then when I doe this, whenſoever I ſhall juſtifie any man, then you ſhall remember your deeds that were not good, and ſhall acknowledge your ſelves worthy to be deſtroyed. *God* will have His honour given Him, He will have men know that it is not done for any thing in themſelves, He will have the glory of His Iuſtice and Righteouſneſſe, and that is the ſumme of the fourth verſe of the one and fiftieth Pſalme, *Againſt thee only have I ſinned*, &c. *that Thou mighteſt be juſtified when Thou ſpeakeſt, and be cleare when thou judgeſt*: that glory may be given to GOD, and ſhame taken to himſelfe. This GOD will have done. As in the worke of Redemption, His Iuſtice and Mercie are both ſatisfied; ſo in the application of it, in taking hold of this Redemption, *God* will have a worke wrought, wherein His Iuſtice ſhall be acknowledged. Secondly, He will have His Mercy acknowledged, as Princes when they will make a condemned man be ſenſible

2 His Mercy.

ſible of their mercy, they will bring him to the uttermoſt, they will bring his necke to the blocke, then he will know that he was ſaved, he ſhall have more ſenſe of his pardon. And ſo GOD in the worke of Humiliation, humbles a man exceedingly; and when that is done, then *He is ſeene in the Mount*. He is not ſeene till men be in extremitie, that is, He will have them on their knees, and ſo be ſenſible of that mercie of His, which otherwiſe they would not prize. The end of all is *Chriſt*, He will have *Chriſt* eſteemed and knowne; and this men will never doe till they be throughly humbled.

Reaſon 2. Inference to Sanctification.

Secondly, *God* will have it ſo with reference to Sanctification, that is the ſecond reaſon, and that for theſe cauſes.

1 To make men reflect on themſelves.

Firſt, becauſe otherwiſe mens thoughts would never bee drawne inward, men would never withdraw themſelves from Covetouſneſſe, and from regarding vanity; but luſts of youth in them that bee young, and buſineſſe and correſpondencie in matters of State, and one thing or other would take up the mindes of them that be old, and would ſo occupie their thoughts, that we might ſpeake long enough, but mens minds would goe after an hundred ſeverall vanities; as the Pſalmiſt ſaith, GOD *is not in all the thoughts of a wicked man*, before he be humbled, that is, *God* is not there to any purpoſe, nor the things belonging to the kingdome of GOD, but vanity is in their thoughts, and that raiſes ſuch a Tumult and noiſe within, that they attend not to what we ſay, but locke up the doores of their heart, that what we ſay can have no entrance. We ſhal ſee it in 2 *Chr*. 33. 12. when

when *Manasses* had corrupted himselfe *with monstrous abominations* there set downe, the *Lord* spake to him, but he regarded it not, till he was humbled, but when being *led into captivitie and bound in fetters*, he was humbled, then he besought GOD, who was intreated of him. In the fifteenth of *Luke* you shall finde this phrase, *The Prodigall sonne came to himselfe*; It is a Parable shewing every mans naturall condition, hee was not himselfe before, hee was a drunken man, or a mad man; and that is the case of every man before he be humbled, he is as a drunken man; now come and speake to a drunken man, as long as you wil, he being in his drunkennesse and madnesse heares not: it is only this Humiliation that brings a man to himselfe; In 2 *Chro.6.37.* you shall find this phrase, *If they shall turne with all their hearts in their captivitie, and repent for their transgressions, then doe thou heare in heaven*, &c. I name it for the phrase, if they shall turne with their heart, which they will not doe till they be humbled, till then they be busied about pleasures, or profits, or something else, but they looke not into their hearts. The phrase imports so much: suppose a man be instant in some sport and recreation, and one come and tell him in the midst of his sport, there is an Officer without ready to take you and carry you to prison; such a message will turne to his heart, and make him consider what hee hath done, and what a miserable condition he is in: so when the Law comes it humbles a man, making him to draw in his Thoughts, and to see his misery; and when he is wounded with the sense of his sinnes, and with the wrath of GOD, then, and not till then,

Luke 15.17.

Simile.

the

the feet of them that bring glad tidings of ſalvation are beautifull.

Likewiſe Humiliation is neceſſary for this cauſe, becauſe except men be throughly humbled, they wil never take the *Kingdome of Heaven by violence*; and they muſt take it ſo, elſe they ſhall never have it: now by the Kingdome of Heaven is meant the Goſpell; you know it is called *the Goſpell of the Kingdome*, that is, righteouſneſſe and grace therein reveaſed and offered. In *Matth.* 11.12. and *Luke* 16.16. you ſhall finde that from the time of *Iohn* the *Baptiſt*, *The Kingdome of Heaven ſuffered violence, and the violent take it by force*: The meaning is this, ſaith CHRIST to them, we preach the Goſpell, ſo did *Iohn*, with him it began to be preached; but deceive not your ſelves, many think they take the kingdome of Heaven, but you muſt know there be two kindes of taking; ſome are content to be ſaved, and to doe many things as *Herod* did, and as the ſecond and third ground did, but this is a falſe taking, and deceive not your ſelves thereby. There is another kinde of taking, when a man takes this Kingdome violently, and indeed none ſhall have it, but after this manner. Now, what is it to take it violently? When a man takes a thing violently, he doth it with all his might, hee puts all his ſtrength to it, hee doth it not coldly, and ſlightly, and overly, but with all his might. So the meaning is this; The Kingdome of Heaven is as if one were to come within a narrow doore, which cannot be without difficultie, when he puts to all his violence and ſtrength to doe it. According to the phraſe in *Luke*, *Since the time of Iohn the*

2

Elſe men take not the Kingdome with violence.

To take heaven violently, what.

the Baptist, they presse into the Kingdome of Heaven, i. with violence, as if *God* seemes to hold the Kingdom of Heaven in His hand, that unlesse you pull it, and extort it from Him, as it were, you shall never have it: Now will any man doe thus till he be humbled? It is impossible he should. When a man is brought into feare of his life, and is like to dye, the feare of losse of naturall life will make him worke any thing with violence, much more then when a man sees eternall death, that he shall die for ever, will he take the Kingdome of Heaven with violence, that is, hee will not performe duties in a slight manner, as if *God* were beholden to him, not with that laxity in his judgement of the truth, as hee conceives, nor with that coldnesse in the dutie. Those that will be saved, must take salvation by force, which a man will never doe till he be humbled. There is much profession, and many kindes of taking CHRIST in the world, but the right taking is, when a man will be at this cost, to part with all, to deny himselfe perfectly, and every way, and take up his crosse, and every crosse, when his lusts are throughly mortified, and this cannot be til he be humbled: For mark, nothing mortifies but joy and love, that doth properly and immediately mortifie; for no man will part with his lusts, till he finde CHRIST sweeter than they, till then he will never part with them in good earnest, now CHRIST will never be sweet, till we have found the bitternesse of sin, till GOD hath so prest it on mens consciences, that they feele the weight and burthen of it. And so much for the reasons of it.

Ioy and love mortifie lusts.

Now

SERM. I.

Now the uſe of this is double: Firſt, is this ſo neceſſary? Then labour to ſee your ſelfe humbled, if ever you looke to be ſaved and juſtified, for though GOD offers Salvation to all (as it is true none is excepted) yet hee lookes to none with a gracious eye to ſave him indeed, but him that is *poore and contrite in heart, and trembles at His Word.* And good reaſon, for none elſe will looke after Him; *the poore receive the Goſpell*, and none elſe: When we preach the Goſpell, it is like *Cyrus* his Proclamation, it was a generall Proclamation, that all that would *might goe out of captivitie and build the Temple*, but ſaith the Text, onely *they went, whoſe heart the* LORD *ſtirred up to goe*; others would not goe: So when we preach, we offer Salvation to all men, that is our Commiſſion, *Marke 16. Goe and preach to all Nations*, that is, offer Grace and Salvation to all men; but when it comes to the point, that men muſt goe out of their captivitie, and build a Temple to GOD, they will not doe it, they will rather live in captivitie ſtill, becauſe they be not humble. To goe out of their ſinnes wherein they have beene captivated, a great while, and to build a Temple to CHRIST, that is, to make their hearts fit temples for CHRIST, to purge themſelves *from all filthineſſe of fleſh and ſpirit*, to labour to walke in His feare, to leave all; even the beloved ſinnes, and to delight in the LORD, in the Inner man, they will not, what is the reaſon? They are not yet humbled, and therefore they cannot be ſaved. The Iubile among the Iewes may be a very fit reſemblance hereof, and for ought I know, may be ſo intended, to reſemble the

Vſe 1. To labour for humiliation.

Marke 16. 15.

Iubile reſemblance of the liberty in the Goſpell.

SERM. I

the glorious liberty in the times of the Goſpel. Now the Iubile was this, *All ſervants ſhould then goe free, but if any would not*, (as of them there were many) *then he was to be bored in the eare, and to be a perpetuall ſervant*. So when we preach the Goſpell, this is the great Iubile, every man may be free, the Son comes to that end, and it is the end of the Truth to make men free: The Son comes to deliver every man out of the Gaole, if he will, but men will nôt be at liberty, they will be ſervants ſtill; becauſe they were never humbled, they never felt the heavineſſe of Satans yoke, they were never wearied with ſin; for if they were ſo, this would be acceptable newes, but it is not ſo. Now marke this by the way, if a ſervant would not goe free, he ſhould not afterwards be at liberty to goe and ſtay when he liſt, but his eare ſhall be bored, and he ſhall be a perpetuall ſervant. So if you deferre this when you heare the Goſpell preached, and thinke I will not alway live in this condition, I will repent and come out of it, know, that is not enough, GOD will not wait thy leaſure, if thou wilt not come out, take heed leſt GOD bore thee in the eares, that is, never give thee an heart to come out. Doe not ſay, If it be ſo neceſſary, I will doe it hereafter: take heed that thy opportunities bee not wholly taken from thee, and know that CHRIST came into the world, *not onely to take away ſinne*, for that was but a part of it: But what was His buſineſſe? Hee came likewiſe *to purifie to Himſelfe a peculiar people Zealous of good workes*. If men might runne out their age in ſin, and CHRIST forgive them in the end, when they pleaſe to give over

Danger to delay when God cals.

End of Chriſts comming.

Titus 2. 14.

over ſinning, then Hee might have one of His ends made good, which is to take away thy ſinnes, but thou couldſt not be a people zealous of good works, neither could He have any ſervice of thee. But thou muſt know, CHRIST hath hired thee for the whole day, that is, all the Time of thy life. When He went out in the morning to call in Labourers into His Vineyard, they did not make anſwer. Well, we will come at noone, but when His pleaſure is to call, whether at one or two a clocke, that is His call, but if Hee call thee in the morning, that is, if thou have the Word preached, if He knocke at the doore of thy heart, and by His Spirit ſuggeſt many good motions in thee to come home, if His will be revealed to thee, it may bee thou mayeſt not have ſuch an opportunitie againe; that is His call; take heed that thou deferre it not, leſt ſo His wrath ſhould be kindled againſt thee; and woe unto thee, if His wrath be kindled but a little; this is a thing not conſidered. In *Ezek.* 24. 13. *Thou remaineſt in thy wickedneſſe*; And why is that? He gives this reaſon for it, *I would have purged thee, and thou wouldeſt not be purged, therefore thou ſhalt never be purged till my wrath light on thee.* That is, when GOD makes an offer, when the powerfull Word ſounds in our eares; when He cals, and we cannot deny His knocking at our doores, and yet we will not come in; becauſe then, and there at that time, thou wouldſt not be purged, therefore thou ſhalt never be purged, till GOD's wrath light on thee; and therefore deferre it not. Ezek. 24 13.

But you will ſay (and that is a thing that keepes men off) I have done it already, and what need you *Obiect.*

SERM. I

to presse this? I hope I am not now to practise these principles and rudiments, I hope I have done this duty of Humiliation long agoe.

Answ. It is well if thou hast, but take heed thou deceive not thy selfe in this case, than which there is not a greater evill in the world, even to thinke thou hast done it, when thou hast not. I will give thee one note of it: Is it such an humiliation as hath brought thee to CHRIST? To count Him the chiefest good, to over-goe any thing rather than Him, to stand out against all persecutions, rather than to forsake Him; canst thou forsake all Syrens, all lusts and pleasures which allure thee? Art thou thus brought home to CHRIST, to esteeme Him above all things, that come what will come, hadst thou an hundred lives to part with for Him, all were nothing? Art thou thus brought home with Humiliation, that thou wilt not let CHRIST goe for any thing, neither losses nor pleasures, nor temptations on the right and left hand? then thou art come home indeed; otherwise thou hast not taken Him truely, neither art humble, for thou must know there is much counterfeit Humiliation, there bee many light wounds that may trouble thee, but not bring thee to the Physitian. GOD awakens sinners, but what kinde of awakening is it? With such awakening that they fall asleepe againe. GOD may send many messengers of wrath to knocke at the doore of their hearts, which perhaps disquiets and troubles them a little, but they returne to their rest againe. And this GOD may not onely doe outwardly, but Hee may cast many sparkes of His displeasure into their

Whether Humiliation be true.

Counterfeit Humiliation.

SERM. I.

their hearts, which may there lye glowing for a time, but they last not, they goe out in the end. And this is the condition of most men, therefore they make many proffers, as if they would be saved, and come to CHRIST; and this they take for Humiliation. But this is not the Humiliation that is required. When *God* meanes to save a man, He will goe thorow with the worke, and never give over till Hee hath brought him home, causing sorrow to abide on his heart. As it is *Christ's* office to give repentance to men, and remission of sins; so it is His office, *Luke* 1.79. *To guide mens feet into the way of Peace*; Now when He will save a man, He will set it on so, that his heart shall never be quiet till his feet be guided to the way of peace. Others may have much Humiliation at time of a Sacrament, or under some great sicknesse or crosse, or in a good mood, or for apprehension of some Iudgement and wrath to come, but it is like a flash of lightning that quickly vanishes; but when *Christ* will humble a man, He sets a Pillar of fire before him, that leads him along from time to time, till he be brought home to *Christ*. A small thing, when *God* hath the setting of it on, shall worke, and never give over working, till our hearts be qualified aright, till we believe in *Christ*, and embrace the Gospell. And such an Humiliation you must have, else it is nothing: If it be a right Humiliation, I say, it will bring you home; for you must know this is the condition of every man, they cannot abide the net, no man will come in it he can chuse. Now the Gospel is a net that catches men, and as in the taking of fishes, if they will take the fish, they beat the sides of the

Luke 1.79.

True Humiliation brings home to Christ.

Gospell a net.

Simile.

SERM. I.

River, and will not suffer them to rest in any corner, for if they can finde any place to rest in, they will not come into the net: So man hath many starting holes, and faine would be quiet; *God* humbles him a little, but he gets in a nooke and there hides himselfe, that if *God* beat not the River thorow-out, that is, if *God* doe not pursue a man, he will not be brought in. As it was with them that fled to the Citie of refuge; you know if one man killed another at unawares, if hee could get into the Citie of Refuge, he were safe; but were not hee pursued by the Avenger of bloud, he would not flie thither: if *God* ever give over pursuing a man till he be just at the Citie, He will step aside and not regard it; but when *God* shall charge sin upon the conscience, and pursue him, never giving him rest, this brings him to the City of Refuge. This is exemplified in the Prodigall sonne, so long as hee had any thing to sustaine him, while his goods lasted he never thought of going home to his father: when he had spent his goods, so long as he could get work, or had any thing to doe, though he hired himselfe in a very meane condition to keepe the Swine, yet hee was well content; but in the end, when hee came to have *Huskes*, his utmost shift, (and yet if hee could have had huskes, hee would not have come home) when he had no sustenance, but must needs perish, then he goes home. And indeed a man will never goe home till hee have no bottome to stand on, nothing to hold by, to sustaine him; when a man is nothing, is cut off the Tree hee grew on before, and sees that he must now perish eternally; this is true Humiliation. You that are to receive the Sacra-

ment, what doe we therein, but offer CHRIST to you? we preach CHRIST in the Sacrament, He is therein indeed offered more sensibly: Now what have you to doe with *Christ*, if you are not humble? Consider if this be not wrought in you; and remember this, that whosoever comes to the Sacrament without this Humiliation, that wants this brokennesse of heart, receives it unworthily, and provokes GOD to wrath. The Passe-over was to be eaten with sowre herbes, and the maine businesse therein was to remember the condition they were set at liberty from, to remember their bondage in Ægypt, and their miseries endured there; for by that, they saw the greatnesse of *God*'s mercies. So one of the maine businesses you have to doe, is to consider your sins, and bee humbled, to consider your miserable condition, and to think it not a light matter that you may omit it. Consider but that one place, *Levit.* 23.29. you shall finde there that in the day of Expiation, in the day of Atonement, when they came to offer sacrifice, hee that on that day did not afflict his soule, he was to be cut off from his people. You have it two or three times repeated, *It is an ordinance*, and this is still put in, He that comes to make an Atonement, to be reconciled, and offer a Sacrifice, remember this ordinance for ever, *Hee shall afflict his soule*, and he that doth it not, shall be *cut off from his people*: Therefore you have occasion to make use of it that are to receive, and not you onely, for the Doctrine is generall, *Whosoever doth not afflict his soule, he shall never be reconciled, but shall be cut off from his people.*

Passeover, why eaten with sowre herbes.

Levit. 23.29.

SERM. I

But you will say, I should be willing to doe this, but how shal I be able to doe it? If *God* would humble me, and set it on, and convince me by His Spirit, it might be done, but how shall I doe it my selfe?

Quest.

Answ. I answer; Thou art to goe about it thy selfe: It is not for nothing that those words are used in *Ioel* 2. 13. *Rend your hearts and not your garments*: He sayes, rend your hearts. And *Ier.* 6. 4. *Plow up the fallow ground of your hearts*; that is, you shall afflict your soules: And *Iam.* 4. 9. *Be afflicted*, that is, suffer your selves to bee afflicted for your selves, sorrow and weepe, that is the way to cleanse you. Therefore a man should goe about the worke himselfe, that is, take this resolution; Well, I see I must be humbled, else I cannot on good grounds take *Christ*, for I shall not prize Him, therefore I will not give over labouring of my heart till it be humbled. Suffer thy selfe to be afflicted, as if He should say, Men are not willing to suffer it; if they doe hang their heads for a day, they are quickely weary, outward businesse comes, or pleasure commands, and the work growes tedious. Therefore is that in *Ioel* 2. *Sanctifie a Fast, that you may rend your hearts*; that is, sequester your selves from all other businesses, from all other occasions, sanctifie a Fast, that yee may have leasure to doe it; if one Fast will not doe it, take another: Let a man goe alone and resolve never to give over till it be done, till he hath brought his heart to doe it.

Answ. Helps to humble and afflict the soule for sinne. Ioel 2. 13. Ier. 6. 4. Iames 4. 9.

I Be willing to be humbled.

Quest. When I have done this, what shall I then doe?

Answ. Consider your sinnes, looke backe and consider how many oathes you have sworne, how oft you have broken the Sabbath, whether you have defiled your

SERM. I.

your ſelves with ſins of uncleanneſſe, how often you have broken the Commandements; looke on your idleneſſe, your omiſſions, your ſinfull ſilence, your neglect of prayer and other duties. Goe over all particular ſins, and their multitude will amaze you: Remember the ſins you have committed twenty yeares agoe, and take this rule withall, that theſe ſins are the ſame now that they were, though not in thy apprehenſion, that is, the weakeneſſe of our nature; as it is the weakneſſe of our eye, wee cannot diſcerne a thing that is a great diſtance from it, it is its weakeneſſe, that it cannot ſee things as they are, but that will ſeeme little or nothing which in it ſelfe is bigge. So it is with the ſins that we have committed many yeares agoe, we thinke them little, and paſt, but know that they are the ſame in themſelves, and in GOD's eſteeme, as they were before, for he ſees them as they are: Therefore, I ſay, conſider them, lay them together, and ſee the multitude, and that will helpe to amaze thee.

Consider the number of former ſinnes.

Old ſinnes thought leſſe than they be.

And not that onely, but conſider them with their circumſtances: ſome, it may be, have beene committed againſt light of conſcience, and that aggravates ſin, it makes a ſmall ſin *out of meaſure ſinfull*: when it is committed againſt knowledge, it is not the ſame with the ſin againſt the HOLY GHOST, but it is neare to it.

3 The circumſtances of ſins.

Againe, conſider the hardneſſe of thy heart, in ſinning, the very ſinne doth not hurt ſo much as that, when a man ſlights it, he knowes he hath ſinned, yet goes about his buſineſſe, and neglects it, and this *God* looke at. When a man is injured, the injury is not ſo

4 Hardneſſe of heart in ſinning.

SERM. I.

so much to him as it is to see the other to neglect it, he cares not for angring me. So you looke back on your sins in a cold, regardlesse, and negligent manner.

5 Relapses into the same sins.

Againe, consider your relapses and falls into the same sins, againe, and againe, though you have beene often admonished of it, yea, and have made a covenant and vow to *God* never to fall into it. And know this, that relapses and fallings into sin, often stand for so many sinnes as in numbers the second figure is in proportion to the first, which is ten times as much as the first, and the third an hundred times as much: So the addition of sins, by falling into them againe and againe, and that carelesselv too, that makes the sinne a great deale more; consider this.

And if you goe about to excuse your selves, It is true, *if* GOD *should marke all that is done amisse, who can stand?* But I hope I shall be pardoned, my nature is violently carried, I am flesh and bloud, and I hope GOD will pitie me.

Answ. No excuse of sinne from our proneneſſe to it.

But this should humble you the more, that you are ready to fall into sin againe, and againe, if it bee thus in your actions, it is much more aboundant in the heart. For put case there be a necessitie, hast thou not caused it thy selfe? Againe, you must know actuall sins intend originall corruption, and there is no man that is guilty of any prevalent lust, but hee was the cause of it, for if he had not by committing it often, carelesselv and negligently given so much strength to it, it had not so prevailed. Addition of sin in every act of sin varnishes over originall sin, it makes it more active, more efficacious in his life. A mans weight in the ballance weighes downe the

Simile.

scales,

ſcales, but if it be put to his ſtrength too, that is as much more as his weight. So if you have any ſtrong ſins, you have cauſe to be humbled for it, but when you put your ſtrength to it, it intends that originall habite of ſin. So that the neceſſity that lyes on thee, by reaſon of thy nature, it aggravates thy ſin. *Ier.* 13. 23. The Prophet aggravates their ſin from their *cuſtome in it*, they could *chooſe not to ſinne no more than the Blak-moore could change his skin*: The Prophet, I ſay, brings it in for this purpoſe to aggravate ſin. See it in our owne caſe, when a man comes to be accuſed before a Iudge, if he plead hee is accuſtomed to ſuch a ſin, to ſwearing or drinking, doth it not encreaſe his condemnation? So that though you ſay, I did ſlip through frailty, yet, I ſay, you have cauſe to be humbled for it.

Ier. 13. 23.

I will but name the ſecond Vſe (for I have reſpect to the Time and Weather.) Secondly, not onely evill men, but good men within the Covenant ſhould make this uſe of it, *to humble themſelves*, for they have need of it. A man muſt know this, when hee is once humbled and come into ſtate of grace, he hath not then done with Humiliation, it is to be practiſed ſtill. (For there is this difference betweene a wicked man and another. Many are like a land-floud, none more ready to be religious than they, (as your great land-floods ſwell, though they have no Spring to feed them) but with a godly man it is otherwiſe, Humiliation is in him as a Spring, hee hath not done with it at his Converſion, but practiſeth it ſtill.

Vſe 2. Good men ſhould labour to be humbled

And not onely ſo, but he muſt labour to adde to the meaſure of it, and that will adde to his love and

SERM. I.

to his faith, and drawes him nearer to CHRIST, the more his sin is discovered. It is said of the woman, *shee loved much, because much was forgiven her*: Others had as much mercy as she, but she had more sense of it, because she was more humbled: the more you see and are sensible of your sinnes, the more it addes to your love, it makes you to prise Him, when you see you are so much beholden to Him. Againe, it will adde to faith, I meane not onely the act of beleeving, but the act of taking CHRIST. The more a man sees the need he stands in of CHRIST, the more hee is convinced of sinne, the more hee takes CHRIST; for there be degrees of taking Him. When a woman takes an husband, there be degrees in her will, there may be additions to her will, shee may be more fully contented in him, and more prise him. And so in taking of CHRIST for our LORD, and Husband, and SAVIOUR. It is true, if wee will take Him in earnest, any measure of true faith will save us, but we may doe it more abundantly, for the more sense we have of sin, the more greedy shall we be of Him. Againe, the more empty the soule is, the more a man is humbled, the more he sees into himselfe (as faith comes with an empty hand) the faster hold is laid on CHRIST. Therefore adde still to Humiliation, let it be your exercise, the worser you be perswaded of your selves, and the better you conceit of GOD, it is the more for your advantage; the more you can hate and abhorre your selves, the more you are improved thereby, for the flesh in you must be abhorred, and it is our fault we doe it not enough; and againe, the more you apprehend

hend *Chriſt*, the nearer you draw to Him. And take this withall, Humiliation doth not weaken aſſurance, but workes the contrary: Indeed the leſſe ſincerity, and the leſſe mourning for ſin, and the leſſe Humiliation, the leſſe aſſurance. But reckoning up, and thinking on thy ſins encreaſeth it. If I have ſo many ſins, how can I be ſaved? Yes, ſo much the rather, the more thou canſt ſee and bee humbled for them, the more thou addeſt to thy aſſurance, and ſo to thy love and faith. Therefore a man ſhould make a daily practiſe of Humiliation, for it is to a mans great advantage, it is a thing too much omitted, we ſhould take time for it. And thinke it your advantage to be able to ſee what we have in our nature, how much gullt we have contracted by ſin, and how our ſins may bee aggravated; for this will teach us to priſe *Chriſt*. And ſo much for this point.

(***)

Humiliation increaſeth aſſurance.

The end of the firſt Sermon.

The end of the First Sermon.

THE SECOND SERMON VPON HVMILIATION.

ROMANS I. 18.

For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, which with-hold the Truth in unrighteouſneſſe.

WE come now to the matter of *Humiliation*, contained in theſe words which I have already opened, and ſhewed the points that may thence bee drawne. The firſt whereof which we will begin with, is this:

That the Nature of man is full of all unrighteouſneſſe and ungodlineſſe. You know by that which you heard before, how it is gathered. It will be a vaine labour to goe about to prove it; you know how plentifull the

Doctr. The Nature of man, full of unrighteouſneſſe and ungodlineſſe.

SERM. II.

the Scripture is in it, and you are not so ignorant of the Grounds of Divinity, as not to confesse it. The businesse will bee to shew wherein it consists, and how the nature of man is corrupted, for by making this evident, we shall by the same labour, prove and confirme it to you.

The nature of man evidenced to be full of ungodlinesse.

Now the way to evidence this, that the Nature of man is full of all unrighteousnesse and ungodlinesse, is to looke to the rule. If you will finde out the disorder and distemper that any thing is subject to, the way is to looke to the rule to amend it by. Now every Creature hath a law, the Fire, the Water, the Sea, yea, every Creature sensible, and insensible hath a law given to it, which, as they observe, they continue in perfection, and looke how farre they goe aside from that, so farre they be imperfect. Now the Law given to man, is the Morall Law and the Gospell, and these two, he is to observe. And if you will finde out the truth of this, *That the Nature of man is full of all ungodlinesse and unrighteousnesse*, look to these two. First, looke to the Law of GOD, and see, if that doe not conclude all men under sin, looke therein to both the Tables. It is true, Hypocrites make a good shew of keeping the first Table, they seeme to be forward in the duties belonging to *God*; but looke to the second Table, and that discovers them. Civill men seeme to be exact in the second Table, in performing duties to man, but looke to the first table, what their carriage to GOD is, what little conscience they make of taking His Name in vaine, of sanctifying His Sabbath, of performing holy duties in an holy manner of love, and feare.

1 By the Law.

This

This discovers civilitie: (that is, when there is nothing else but civilitie.) Againe, looke to sinnes of all sorts, some grosse sinnes, *Peccata vastantia Conscientiam*, crying sins, and smaller sins too, sins of lesse moment, the Law discovers all.

Law how to be understood.

Now, by the Law you must not only understand the ten Commandements, but that rectitude which runs thorow the whole Booke of GOD expressed in the whole Scriptures. As in the Scripture, the Law and the Prophets are put together, as if the Prophets were but a Commentary on the Law: looke on the Scriptures, looke upon the straitnesse, the rectitude in the whole Booke of GOD.

Then when that is done, looke on your owne natures, your owne errours, the secret windings, and turnings of the heart, your owne thoughts and affections, and see what a disproportion, a dislikenesse there is; see how farre you are from that holinesse, that puritie, and rectitude described in this Booke of GOD, for that, I say, you are to understand by the Law. And when you have done that, you shall finde your sinnes to be exceeding great for their quantitie, and exceeding many for their number, and that will amaze you. This amazed Saint *Paul*, when he once understood the Law, when he looked on all the parts of it, not onely on grosser sinnes forbidden, but on the rectitude, the holinesse which is required that amazed him, *Rom.* 7. 9. That made sin alive; he was alive before, and sin was dead, but when the Law discovered Lust to be sinne, then sinne was alive, and he died. So if we could see the Law, the strictnesse of it, it would doe thus with us. And marke what is

Rom. 7. 9.

SERM. II.

said of the Law, for wee may presse the Law long enough, but many are remisse in attending to it. Therefore, to stir you up (as I know it is but a small matter) I will name but one place, and let that stay in your memories, *Matth.* 5.18. *Heaven and earth shall passe away, but one title, one jot of this Law shall not passe away:* Marke that, not one jot of the Law shall perish. That is, looke thorow the whole Law of GOD, take all the Commandements there, you shall give account of every idle word, you must keep the Sabbath exactly, you must not speake your owne words. Take any Commandement that you thinke the nature of man is most ready to breake, and consider that saying of CHRIST, *Not one jot of the Law shall perish; heaven and earth shall passe away*, but the Law of GOD in the least part of it shall not perish: That is, there shall not bee one of these small things, that the Law commands, but if you neglect it, by disobeying it, GOD will surely require it; there is not the least thing, wherein you have gone aside this rectitude, and disobeyed this Law, but it shall be required of you. And that is the meaning of that phrase, *Thou shalt pay the uttermost farthing.* Though we reckon them trifles, the uttermost farthing shall be paid, For this is our fault, though wee presse the Law, and tell you of your sinnes, yet you thinke this is a small thing, and GOD may beare with me in this, for we be apt to judge of GOD, as of our selves: A small fault I can beare with in my servant, therefore GOD may in this dispense with me. We thinke of the Law of GOD, as of mans law; but we must not judge of GOD so, wee must

Matth. 5.18.

The least breach of the Law will be punished.

judge of Him according to His owne rule, His Thoughts are not as our thoughts; He hath given a rule, and hath said, *The least jot of it shall not passe*, but be fulfilled, not the least breach of it, but it shall bee required. Consider this, and it will amaze us, and make us to tremble, when you know that the sinnes you have forgotten, and the least breach of this Law shall be surely required to the uttermost.

But, you will say, you talke of Impossibilities, which no man is able to performe. *Object.*

It is true, it is a thing we are not able to performe: But therein is seene the Terrour of the Law, and that should humble you the more, for I cannot compare the Law to any thing better, than to the Taske-masters in Ægypt, the people had enough to doe, indeed more than they could performe, complaining of their sore bondage; what releefe had they? They are told, they shall give in the same number of Bricks that they did before, and yet shall have no straw; Now, how should they doe this? So it is with the Law, it commands, Doe this; you complaine, Alas, I know not how to doe it, I have no ability, you bid me make Bricke, but allow me no straw; that is all one, the same Tale of Brick shall be required of you, that is, the same measure of obedience that was required of *Adam*, as if you had the same abilities remaining in you. *Answ.*

The Law compared to Ægyptian taskmasters.

And yet GOD is not unjust, He doth not reape where He did not sow before; He sowed it once in *Adam*, and consequently in his Posterity. And that no man may thinke this hard, looke to the first sinne that *Adam* commited, and if wee be guilty of that sinne,

God, just in requiring of us according to *Adams* abilities.

SERM. II.

sinne, there is equity that the Law be required of us, though wee have not ability to performe it. Now, why should it seeme unreasonable that I should bee lyable to *Adams* account? Even to the same exactnesse though I want abilitie to performe it? It is true *Adam* ranne in debt, but doe not we pay many debts of our Grand-fathers, and Fathers, which we never drunke for? though we runne not into them, yet we stand liable to the payment. In the Law, if a man had committed an offence, and was adjudged to be a bond-slave, it was his particular offence, but were not all his children bond-slaves after him? and yet it was not their offence. So *Adam* forfeited his libertie, became a Bond-slave to sinne and Satan, and the same is the condition of all his Posterity.

Adams sinnes charged on us.

And besides the common reason, which is a true one, and a good one, that if in equity we should have stood with him, therefore in equitie wee should fall with him, I will adde two considerations, and then you shall finde it very reasonable that we should fall with him, and that the same should be required of us, which was of him, though we have not the same abilitie.

Men condemned for their personall sins.

One is, that the Angels (though we did not sin as they did, for they sinned every one in his owne person) are justly condemned, because every Angell sinned himselfe, he committed the sin, he was the Author of it; and therefore it is reason they should bee punished. But come to *Adams* Posteritie, consider that they had a meanes given them, and that they that are condemned (except children) of *Adams* Posteritie, they are condemned for their owne sinnes, they might

might doe much more than they doe, they ſin againſt the Law, they have, and ſo they are not onely condemned for *Adams* ſin, but for the ſinnes committed in their owne perſons. For GOD intended to give them a ſecond Board after the great ſhipwracke in *Adam*, on which they might ſave themſelves if they would, if the fault were not in themſelves; for, it is true, they might doe more if they would, they might keepe the Law of Nature better than they doe, and for that they are condemned.

Againe, as wee are condemned for *Adams* ſinne, though we did not commit it, ſo we are ſaved by the righteouſneſſe of CHRIST, though wee did not performe it; and therefore there is an equity in that regard: We can ſee an equity for our Salvation, and is there not as much equity in the other? That wee ſhould ſtand guilty of it, though wee never acted it: For as we are condemned by *Adams* ſin, though not done by us, ſo are we ſaved by CHRIST's Righteouſneſſe, though onely imputed to us. So that in equity the ſevere righteouſneſſe of the Law ſhould be required of us, though wee have not power to fulfill it.

Chriſts righteouneſſe imputed as well as *Adams* ſinne.

Now that we may not ſtay in Generals only, telling you that the Law of GOD is holy, and pure, and you carnall, and contrary to it, we will come to particulars. And that we may helpe your memories, obſerve the breaches of this Law in the ſeverall faculties of the minde. And wee will begin firſt with the Generall: the generall ſore over-ſpreading all our nature, and that is it which the Divines call *Originall ſinne*: firſt conſider that, and ſee how your

Original ſinne.

nature is full of all unrighteouſneſſe and ungodlineſſe. Firſt, I ſay, conſider your originall ſin, and the generall corruption of your nature thereby, *Iohn* 3. 6. *Whatſoever is borne of fleſh, is fleſh.* And *Rom.* 7. 18. *I know that in me* (that is in my fleſh) *dwelleth no good thing.* Marke that, hee ſayes no good thing. Wee thinke we have ſomething that is good, for all our generall corruption, but there is nothing good at all. As *Gal.* 3. 22. *The Scripture hath concluded all under ſinne:* Not only all men, but (for the word is in the neuter Gender) all things. Therefore in *Gen.* 6. 5. he doth not only ſay, *The frame of a mans heart is evill,* but it is *only evill,* and alway evill. In all actions, at all times. This is a common Truth, but men conſider not of it, they thinke there is ſome goodneſſe in them, they will not be perſwaded of this Truth in good earneſt. And therefore when a man comes into the ſtate of Grace, it is not mending two or three things that are amiſſe, it is not repairing of an old houſe, but all muſt be taken down, and be built anew, you muſt be *New Creatures.* And therefore GOD promiſes, *I will give you a new heart, and a new ſpirit:* For all is out of order, and nothing good. And there is an equity in this; for, as in *Pſal.* 49. 12. *Man being in honour abideth not, but is like the beaſts that periſh:* That is, as GOD raiſed man above Himſelfe, giving him ſupernaturall glory, in which hee was created (for he was created in holineſſe, and perfect righteouſneſſe) ſo man not keeping this condition, he was caſt beneath himſelfe. And in this there is equity, that being raiſed above himſelfe, having an holineſſe given him tranſcending common nature, hee ſhould now

Iohn 3. 6. Rom. 7. 18.

Gal. 3. 22.

Gen. 6. 5.

All things in mans nature corrupted.

Pſal 49. 12.

now be made worse than himselfe, even as the beast that perisheth. Consider this corruption, and know it is a thing that makes you loathsome in *God*'s sight. For this, *Tit.* 1. *ult. Men are called Abominable:* that is, men that *God* abhors, as you abhorre the snuffe of a candle, or name any filthy thing your nature abhors; such is the nature of men to *God*. You know how we hate Toads and Serpents for their lothsome poisonfull nature, though they doe us no hurt. Now *God* lookes on the corruption of our nature, as wee looke on Toads that are contrary to us, against which we have an *Antipathie*. Tit. 1. ult.

It is disputed by the Schoole-men, whether this be *unum peccatum*, one sin or moe, we may easily answer it: It is one in act, one in essence, but many in vertue, and power, and efficacie. As a seed is one individuall, but it is many, as many branches may arise from it: As drunkennesse, (which wil better expresse it) is but one fault, but it disorders the whole man, neither the head, nor the feete, nor the reason is excluded: So originall sin, though it be but one sin, yet it distempers the whole man, it sets the whole soule out of order. And when the Instrument, the heart, is out of tune, every sound, every action is unsavoury, and sinfull, and thus should you looke upon your selves. Originall sin, how it is one sin and many.

It is further disputed, whether this be privative or positive, likewise I answer, It is only privative, it is nothing but a meere want of righteousnesse: But seeing it fals upon an active subject, as the soule of man is, which is never idle, but ever stirring; thence it comes, that the habits and fruits thereof are active Originall sin, how privative and positive.

SERM. II.

and positive. It is true, the want of sight to guide, is enough to cause errour, but the vigour of Nature is enough to make it positive. Therefore Divines say well, It is not onely compared to Darknesse, which is a meere privation of light, but to sicknesse, where is not onely want of health, but corrupt humours which are contrary to health. That is the first thing to be considered, even the corruption of Nature which is in you, which will exceedingly aggravate sinne, as I have shewed heretofore, and shall more largely hereafter have occasion to speak of it. Therefore I will say no more of it now, but so much shall serve for the generall originall corruption that is in us.

The corruption of the faculties.

And now we wil come to the particular faculties, and will shew how they are corrupted, that we may know our selves, and the truth of this point, which I am to prove, that the nature of man is full of all impiety and wickednesse.

1 The Vnderstanding.

And first, we will begin with the Vnderstanding or minde of a man.

1. The Vanitie of it.

In this, marke first the *Vanitie of it*, How ready it is to attend to trifles; which was the disposition that the Apostle found fault with in his Epistle to *Timothie* and others, That *they gave themselves to Fables, and Genealogies*, and this is in every man by nature. How full of questions were the Schoole-men? And so every man is ready to turne Religion into questions of curiosities, which shewes a sicknesse in the understanding, it sets a man on worke to finde out what is propounded to it, that he may not lose his labour. And thence come so many errors, this is the vanity

of

of the minde. *The* LORD *knoweth the thoughts of men* (ſaith the Pſalmiſt) *that they are vanity.* And this ſhould humble us, that our mindes are no more ready to attend the means of ſalvation. As the Schoolmen ſpent themſelves in idle ſpeculations, ſo are wee ready to attend to idle queſtions, but that which is wholeſome and ſound we neglect.

Secondly, conſider *the blindneſſe* of the minde, we are unwilling to learne, and ſo long muſt needs be in an Errour, and not come to the knowledge of the LORD. To other things we are forward enough, but to do wel we have no underſtanding. Therefore it is, that men continue ignorant, notwithſtanding ſo much preaching; when they learne other Arts, they are quicke and dexterous, but in the things belonging to Salvation, how ignorant doe they continue? The Schoole-men give a good reaſon of it, and wee may take it from them; becauſe ſpirituall light is above us, it tranſcends us, we have not enough in us to ſee ſpirituall objects, for they be ſupernaturall, and above our reach, but other things are proportionable to us; Bats and Owles in the night can ſee well, becauſe the glimmering light, and their weake eyes agree wel together: So can we diſcerne vaine things, but things truly ſpirituall wee doe not: 1 *Cor.* 2. 14. Spirituall things muſt be diſcerned by ſpiritual light, *A naturall man cannot conceive of them*; Why? *They are ſpiritually diſcerned*, that is, they are above him, and his nature is not able to reach them. Conſider that blind-neſſe in the underſtanding, that unaptneſſe, how quick and ready men are to bring their owne ends to paſſe? How wiſe are they for other things? but

2. The blindneſſe of it.

Why the underſtanding is blinde in ſpirituall things.

1 Cor. 2. 14.

SERM. II.

but they desire not to come to the knowledge of the Truth, and when they apply themselves to it, they profit not by it.

3. The unteachablenesse of it.

Adde to this blindnesse the unteachablenesse of the understanding, the resistance that is in it; for it is not a simple blindnesse, but a resistance of the Truth, and an unaptnesse to receive it. Now this is distinct from the second, which you may see by this comparison.

Simile.

The Aire is darke, but it is fit to receive light, if the Sunne cast light into it; but the understanding of a man is not so, it is not fit to receive light, but resists it. Philosophers were wont to say, that the Soule, the Minde of a man is *Rasa Tabula*, that having nothing written on it, it is a Table of wax to any thing that is evill, and will receive a quicke impression; but a table of Flint, of Adamant, to any thing that is good. Therefore the mighty GOD must write His Law in our hearts, for we want that which is good, and are of our selves unteachable. And therefore this disadvantage wee have that preach the Gospell, above others. If an Astronomer come and tell a country-man, that a Starre were bigger than the earth, it would seeme a strange position at the first hearing; but if he might have liberty to deale with him, and to demonstrate his Grounds, he might make him to beleeve it, and to see reason for it: But wee cannot doe so, we can only propound things to Faith, and there is not only a blindnesse in men, but an unteachablenesse, and resistance against the Truth.

Easier to perswade other things, than Divinity.

4. The incredulity of it.

Adde to this the incredulitie of the understanding, how unapt it is to beleeve. In other things it is too credulous, and apt to beleeve, and to be deceived with

false

false tales, and idle stories; but come to the Scripture, doubts and questions arise. Therefore, this unaptnesse of the minde to beleeve, is to bee considered. This I take to bee the meaning of that, 2 *Cor.* 4. 4. where it is said, *The god of this world hath blinded the mindes of them which beleeve not*: As if he had said, The light of the Gospell is cleare, you may as well see the light of it, as you see the light of the Sunne at noone-day, but the god of this world hath blinded your eyes, not by a privative extinction of the light, for that is more than the Divell can doe, but by a positive blindnesse, a positive ignorance, that is, the Divell tels you something against it, and that you beleeve: And that is our nature, we are more ready to beleeve the Divell than GOD. This may seeme strange, yet *Eve* you know did it, and that sin is transmitted to all our natures, wee are ready to beleeve false suggestions against the Truth, which weaken faith, rather than the sure Word of GOD.

2 Cor. 4. 4.

Last of all, adde to all this the enmitie of the understanding, which is more than all the rest. *Rom.* 8. 7. *The carnall minde is enmitie against* GOD: that is, the understanding is not onely vaine, ready to pitch on idle speculations, and not only blinde, ready to resist, and not only slow and backward to beleeve, but it is an enemie, and fights against the Truth; and the reason is in these words: *It is enmitie*, and why? *It is not subject to the Law of God, neither indeed can be*; and therefore, it is an enemie, that is, when the minde of a man lookes upon the exactnesse, and strictnesse of holinesse and pureness that *God* requires, he doth not meane to be subject to it; and seeing hee will not be subject

5. The Enmitie of it. Rom. 8. 7.

ſubject to it, he reſiſts it, fights againſt it as an Enemie, lookes on it, as a thing contrary to him; did it give more liberty, he would be ready to embrace it, and thinke well of it; but becauſe it is too ſtrict, hee breakes theſe cords, and caſts them away, and fights againſt the Truth, and this is the nature of every man. Now when we ſay the wiſdome of the fleſh is Enmitie, wee doe not ſay that men oppoſe the Truth, for there is not any Truth in Divinity, but a man may fully embrace and aſſent to it, and yet be an enemie to Holineſſe, to the Image of *God* ſtamped therein, to the ſaving knowledge, that is, the ſaving manner of knowing the Truths he aſſents to. Therefore the Apoſtle ſaith, *Many know much, but nothing as they ought to know*: So many may know theſe ſpiritual Truths, and confeſſe them to be good in themſelves, and yet may have a reluctance againſt them, a diſtaſte of them, they ſavour not the things they underſtand.

Tit. 1. ult. *Tit. 1. ult. They are to every good work reprobate*; which I take not to be meant paſſively, but actively, that is, men that cannot judge aright of any work, that look not on it with a right eye, as a thing lovely, and imitable, as right and good, but in this regard they ſtrive againſt it. Therefore, the Apoſtle ſpeakes of ſome that *exalt themſelves againſt the knowledge of the truth*; that is, that fight and defend themſelves againſt it, that ſpeake evill of the things they know, (for they know them, elſe they would never ſpeake of them) but they know them not ſo, as to love them, and delight in them; therefore they reſiſt, and fortifie themſelves againſt the wayes of *God*, againſt the ſtrictneſſe and holineſſe that *God* requires, and perſwade themſelves

ſelves to thinke amiſſe of them, that they need not to be ſo exact: This is the nature of every man, and the enmitie of the underſtanding.

And now my brethren, if the underſtanding be thus bad, thinke it is no ſmall matter; if the light that is in thee be darkneſſe, how great is that darkneſſe? The underſtanding is that that muſt guide thee, and when the Stearne is out of order, when the *Auriga*, the Waggoner, is blinde, or amiſſe, and ſees not the right way, think what a caſe you are in. But you will ſay, this is Ignorance. But is not this of great conſequence? When a man is blinde, he knowes not whither he goes, he is altogether a ſtranger from the life of *God*: Therefore, firſt, let this humble you, labour to ſee how your mindes are full of wickedneſſe, and unrighteouſneſſe.

2. The Depravedneſſe of the Will.

Secondly, let us come to the will, and you ſhall finde that to be no leſſe corrupt than the underſtanding; for the will takes every thing as the underſtanding preſents it: and if the underſtanding, the minde of a man be thus corrupted, the will muſt needs be corrupted. As a man that lookes thorow a coloured glaſſe, every thing he ſees is coloured; or as a man that hath his Pallate poſſeſt with a vicious humour, every thing ſeemes bitter according to the humour: ſo the will of man ſees every thing thorow the underſtanding, as we ſee thorow a glaſſe, but (Seeing) is not ſo proper a word to expreſſe it: the underſtanding taſtes things, it is as the pallat is to the ſtomack, when it is out of order, it perverts the wayes of *God*, it ſees no ſuch beauty, nor excellencie in them; and the will diſpoſes of it ſelfe accordingly. Now you ſhall

Simile.

SERM. II.

shall finde that the understanding reckons the wayes of *God* both enmity and folly, and godly men to be partly fooles, and partly enemies, and contrary to them. Therefore you shall finde a disposition, an affection, a frame of the will to answer that, mingled partly of hatred, and partly of contempt, and a man partly hates, and partly contemnes, and thinkes light of holinesse: And this is the disposition of the wil of every man before Regeneration, I say, the holinesse described in the pure Word of *God*, and expressed in the lives of the Saints, he partly hates as a thing contrary to him, and partly contemnes it as folly. But we will shew you the particulars of the Will, as we did of the Vnderstanding.

1. Of the contrariety of the will to God.

Therefore first consider the *Contrariety of the will*, it is contrary to *God* in all things; looke what *God*'s will is in any thing, you shall finde your will contradicting it, and going a contrary way: It is said of the Iewes, as a thing that exceedingly aggravated their sinne, and the miserable condition they were in, they were *contrary to all men*; and if it bee so much to bee contrary to men, what is it to be contrary to *God*, to resist Him, to goe against Him? And yet what Hee will have done, that we will not doe; and what Hee will not have done, that we doe, that is the disposition of our will.

2. The Pride of the will.

Secondly, consider the *Pride of the will*, how ready it is to exalt it selfe above its measure, for the will of man should be a dependant wil, a subject wil, waiting on *God*, as the servant waits on the Master, or as the hand-maid waits on her Mistresse, that is, a mans wil should be disposed in every thing as *God* pleases.

If

If He will have him to be poore, in diſgrace, or in a lower place and condition, the wil ſhould be ſubject, for we muſt remember *God* is the Creator, wee are Creatures and muſt bee ſubject to the Will of the Creator; but our Will wil not ſtoop to *God*'s Will: As *Adam* would bee in another condition than *God* hath placed him in; ſo wee exalt our ſelves above meaſure, we are not content to be diſpoſed of, to be carried from condition to condition, to have our affaires ordered as *God* pleaſes, we will have plots and projects of our owne, wee will ſhape out our owne Condition, elſe we murmure and are diſcontent, and that is the pride of the will.

Thirdly, conſider the *Inconſtancie of the will*, the weakneſſe of it in good things, and its peremptorineſſe in evill; in good things our reſolutions are weak and inconſtant, and as bubbles come to nothing; but in evill things we are ſtiffe and peremptory, and will doe what we liſt. *Our tongues are our owne*, wee will uſe them, *Who is Lord over us?* This is the nature of men, they ſweare and breake the Sabbath, they doe it, and will doe it, though they ſay it not in words, yet *God* lookes on it, and ſees it; many purpoſes they have, they will change their courſes; but what come they to? It is but by accident, when the wind is in that corner, when the weather-cock ſtands that way, ſo that there is no conſtancie in our wils.

3. The inconſtancie of it.

Pſal. 12. 4.

Againe, marke the *Diſobedience of our will*, and that is not a ſmall thing, that is the great and proper fault of the will, that it is diſobedient to *God*, that is, when *God* commands a thing, and ſayes, this I will have done, for the will to be diſobedient to it, negligent of

4. The Diſobedience of it.

SERM. II.

of it, is a great and fearefull sin; the eating of the forbidden fruit was unlawfull, because GOD commanded *Adam* the contrary; If GOD's command be on the least thing, the neglect of it makes it a disobedience; when GOD came to *Adam*, saith He, *Hast thou eaten of the Tree concerning which I have said, thou shalt not eat of it?* That is, hast thou beene disobedient? Hast thou broken my Commandement? You see what followed on it. So *Saul, when* GOD *bade him destroy the Amalekites*, you would not reckon it a great sin to save a few cattell alive; but because GOD commanded the contrary, the fault was great. So the Prophet, 1 *Kings* 13. *One would not thinke it to be a great matter for him to goe that way or the other*: yet because he went that way, GOD sent a Lion and devoured him. The sin of Disobedience you may think a small thing, no man thinkes it so grosse a sin as Idolatry, Adultery and Murther; but see how GOD judgeth of it, 1 *Sam.* 15. 23. *Rebellion is as the sinne of witchcraft*; and stubbornenesse is as iniquity and Idolatry, that is, thou thinkest it no great matter to save a few cattell, and to keepe the King alive, though thou destroyest all the rest: thou thinkest it a small thing, but it is not so; looke what thou thinkest of the sin of Witchcraft and Idolatry, such is Disobedience. Now let men apply this to themselves, looke what is revealed to you to be a sinne, I know this is a sinne, I know it is GOD's command not to commit it; if thou fall into it, it is now a Disobedience, as *Adam's* was, and as *Sauls* was, and as the Prophets was, and consider how *God* will take it; you see how He dealt with them. Come to particulars, doe you not know,

Disobedience in small things a great sinne.

1. Kings 13.

1. Sam. 15. 23.

know, it is His Command you *should not sweare*, not only greater, but lesser oathes? *To keepe the Sabbath, to keepe your vessels pure, your bodies cleane*, for they are the Temples of GOD, and therefore that you ought not to defile them with any uncleannesse, drunkennesse, or Gluttony: doe you not know, Hee commands that you should be *constant in prayer*, that you performe it constantly, and earnestly, and fervently? Now consider what *Disobedience* is; Remember that speech, *Hast thou eaten of the Tree concerning which I commanded, saying, Thou shalt not eat of it?* This is the disobedience of mans will, labour to see this, how apt thy will is to breake the Commandements of GOD, and how in this respect thy nature is full of all unrighteousnesse, and ungodlinesse.

Next, wee will come to the memory, and you shall finde that out of order likewise, that the things GOD commands us to remember, those we are exceeding ready to forget, and the things we should forget, wee are too ready to remember, wherein I will be briefe. 3. The corruption of the Memory.

First, for the things Hee commands us, Hee doth command, *Remember thy Creator in the dayes of thy youth.* In your youth you shall serve mee, and yet how apt is youth to forget GOD? And for the Sabbath, Hee bids us *Remember to keepe holy the Sabbath day*: How apt are wee to neglect it, to disobey it? It is out of our mindes. So *Psalm.* 78. 11. *Hee would have His wondrous workes, and the great Acts Hee did for the children of Israel, Remembred*, but they remembred not (saith Hee) His wonders in Ægypt. And so wee may goe through any 1. In the things we are commanded to Remember. Psal. 78. 11.

SERM. II.

thing elſe. *Hebrewes* 12. *You have forget the conſolations*, &c.

Hebr. 12. 5.

2. In things we are commanded to Forget.

Againe, wee are readie to remember what GOD bids us to forget. We are apt to remember *Injuries*, yea, one injury will be thought on more than many yeares good ſervice, or many good turnes. Wee ſhould not doe thus, but ſhould remember the benefits from *God* and man, for the encreaſe of love. So *Idle tales* wee are ready to remember, but *good things*, though they be accompanied with the motion, and quickening of the Spirit, goe out like ſparks in wet tinder, they goe out againe quickly, as if they had not beene. So, for hearing the Word, *Iames* 1. 25. wee are called *forgetfull hearers*, when wee are about that dutie: if a tale be told us in a Sermon that we can remember, but what is profitable and wholeſome, that we forget. Our mindes are like ſtrainers, all the milke paſſes thorow them; that that we ſhould grow by, that which is wholeſome, and neceſſary for nouriſhment runnes thorow, but the droſſe remaines: Trifles and vaine things wee can remember, and carry away with us, and this is the ſinfulneſſe of our memories. You may call it weakneſſe of memory, and may thinke that it is not ſo great a matter. No, it is not the infirmitie of thy memory, but the corruption of thy nature: if we forget other things as much, it were another caſe, but becauſe holy things are ſpirituall, and the frame of the heart is naught, our corrupt ill diſpoſition makes us readie to forget them; and more than that, there is a careleſneſſe in our mindes, wee regard not the things of GOD, but every vanitie we regard, and our minde

Iames 1. 25.

is instant thereon, and that is the reason wee remember it, but forget the things that concerne *God*, and our Salvation.

Come we from the Memory to the Conscience. The conscience of a man is that which should have life; It should be like *Iobs* last messengers, *to bring us word, that all the rest is dead:* There should be a remaining light of Conscience to tell us, that all the rest of our faculties are dead, disordered, and corrupted, but looke upon the Conscience, you shall see how short it is in that which belongs to it, and it is a great matter to have that out of order.

4. The corruption of the Conscience.

There be but three Acts of the Conscience, and it is disordered in them all.

In three Acts.

The first Act of the Conscience is to be a *Remembrancer*, to be a faithfull Register, to set all downe, and to present it to us, but it is a false register; like the *Steward* in *Luke, that when there were hundreds, set downe fifties:* So the Conscience sets downe things by halfes, it thinkes not what is done, it recals them not; if it were as it should be, it would recal our sins, and their Circumstances, in another manner than it doth: and so it is in that regard corrupt.

1. As it is a Remembrancer.

The second Act or Office of Conscience, is, *to instigate to good*, and *to restraine from evill*, but in this you shall finde it exceedingly corrupted.

2. As it is an instigatour to good, or a Restrainer from evill.

In this Act there be three Vertues which should be in the Conscience.

Wherein three Vertues are required.

The first is *Clearenesse*, the Conscience should be so cleare, as to see all things that are amisse, but in this it failes exceedingly, *Tit.* 1. It is said, *Their minae and conscience are defiled*, marke that; looke as in a

1. Clearenesse.

Tit. 1. 15.

SERM. II.

Simile.

Glaſſe, which is in it ſelfe cleare, when it ſhall be covered with duſt, it ſhewes nothing, it preſents not things clearely, for it is defiled, ſo the Conſcience of man ſhould be cleare as a bright Looking-glaſſe, that ſhould preſent every thing that is amiſſe in a mans heart or life, but it is defiled, and you can ſee nothing by it.

2. Senſibleneſſe

The ſecond Vertue in this Act of Conſcience, is, as to ſee ſinnes clearely, ſo to feele them, *to be ſenſible of them:* like a fine fleſh which is ſenſible of the leaſt prick, or like the eye that is ſenſible of the leaſt mote. Now in this it failes more than in the other; there is a brawnineſſe growne over the Conſcience, and in ſome it hath loſt all ſenſe, and therein you may ſee the Corruption of it. If you looke to the Glaſſe, and there finde ſwearing to be a ſinne, you are not ſenſible of it, you feele it not.

3. Activeneſſe.

But there is a third Vertue wherein it failes more than in theſe two. It ſhould *ſtirre us up*, and *give us no reſt*, till it had conſtrained us to do the good thing *God* commands, and reſtrained us from the Evill He forbids, it ſhould awaken us, but it being dull and ſleepie, ſtirres up ſometimes good purpoſes, thereby awaking us, but it lets us fall a ſleepe againe; wee can reſt in ſinne, we can ſin, and our minds be quiet in it, and can put off our turning to *God*. This is a great corruption of the Conſcience which ſhould amaze us: this is the ſinfulneſſe of it, which ſhould perſwade us that our natures are full of all *unrighteouſneſſe and ungodlineſſe*.

4. As it is an Accuſer, or Excuſer.

Laſt of all, the third Office or Act of the Conſcience, is, *to accuſe right, and excuſe*, and in this wee

ſhall ſee it failes as much as, or more than in any of the other. But you will ſay, the Conſcience is readie enough to accuſe; it is true, but the light it hath, by which it is able to ſee ſinne, and to accuſe us for ſinne, it abuſes and perverts to a wrong end, for this you ſhall finde in the Conſcience: when we preach the Law, and the Conſcience ſhould joyne with us to accuſe, then it excuſes, making every thing ſeeme ſmall and little; And againe, when wee preach the Goſpell, and the Conſcience ſhould excuſe, then it accuſes; my ſinnes are ſo great and many, that there is no mercy for mee. And this perverting of the light, this excuſing, when it ſhould accuſe, and this accuſing, when it ſhould excuſe, cauſeth us, *Declinare Ictum*, to ſcape the blow of Law and Goſpell, and we are robbed of the fruit of both, becauſe the Conſcience doth not his part aright. And ſo you may ſee, how farre off you are from a good Conſcience.

Conſcience abuſeth the light it hath.

But, you will ſay, I doe many things in ſecret out of Conſcience, and I hope it is not ſo much corrupted.

Object.

I will adde this then to that I ſaid before, you muſt know it is not a good Conſcience which onely ſuppreſſeth and reſtraineth from evill. The matter is, in what tearmes it ſtands with GOD; if it looke on GOD, as a chaſte loving wife lookes on her husband, or a ſon on the father, that out of reverent loving reſpects, feares to offend him, becauſe they prize their favour more, than any mans favour in the world, and after this manner reſtraines, it is a good Conſcience; but if it reſtraine us, as a ſervant is reſtrained under an hard maſter, or as a theefe

Anſw. Signe of a good conſcience.

SERM. II.

under the Iudge, trembling at his word, at his judgement, this is not a good Conſcience. Your Conſcience may reſtraine you from many things; nay, you may doe many things in ſecret betweene you and GOD alone, and yet for all this have no good, but an evill Conſcience. So you ſee the corruption of man in the Vnderſtanding, Will, Memory, and Conſcience. I will adde another, and that is the ſenſuall Appetite.

5. The corruption of the ſenſitive Appetite.

And this you ſhall finde exceedingly out of order above all theſe faculties I have named, it is readie to runne over, and beyond all meaſure. By this I underſtand, that appetite in a man, by which hee taketh pleaſure in ſenſible things, ſuch as are conveyed by the eyes, the eares, or the taſte; ſet any obiect before it, it is readie to runne out quickly, by inordinate affections, as to women, to meate and drinke, to any kinde of ſport, or recreation, or ſenſible thing. How corrupt is this ſenſuall Appetite? How prone to evill? How ready to runne out? To breake over the Pale, to goe aſide the rule? If any delightfull obiect be propounded, how ready is it to embrace it?

Obiect. But, you will ſay, (and indeed it is *Bellarmines* quarrelling.) The rebellion of the ſenſuall Appetite is but naturall, the ſame that is in beaſts, becauſe, before originall ſinne was committed, hee was in the ſame conſtitution, there was ſuch rebellion betweene the ſenſuall appetite and reaſon, as there is now, and therefore being naturall, it is not ſinfull.

Anſw. But this is his Errour, though every man be hereby readie to excuſe himſelfe, thinking the rebellion of

of the ſenſuall Appetite not to be ſo great a matter. But to take his owne words, hee ſaith, the ſame as it is in Beaſts; It is true, if it were with us, as it is with Beaſts, it were no ſinne, and ſo not a thing which gives us cauſe to be ſo much humbled: for in Beaſts the ſenſuall Appetite hath no ſuperiour government, but is ſupreme. To expreſſe it to you, Take a horſe in a paſture that is looſe, and free, if he runne up and downe and play, we finde no fault with him, for hee is looſe; but if he doth this under the bridle, when the rider is on his backe, will you not now reckon him a ſtiffe-necked horſe, and count it a fault in him, for there is a rider on his backe. So for this ſenſuall Appetite in Beaſts, where there is libertie, and no ſuperiour command to keepe them in order, the Beaſts are not to be blamed. But take a man where GOD hath ſet reaſon above the ſenſuall Appetite, and grace above reaſon to guide it; in him this ſenſuall Appetite rebels againſt reaſon, which it ſhould obey, and this ſhewes it to be a great ſinne in men, conſidering that reaſon ſhould be the rule to guide, and keepe in the ſenſuall Appetite, for GOD hath given it for that purpoſe. Indeed ſome deſires are naturall; CHRIST deſired life, which was lawfull, and a right object of deſire; but take this withall, it was perfectly ſubjugated and brought under, and made obedient to the will of GOD, as His will was holy and ſanctified: So wee may deſire meat and drinke, but many times the Law of *God* may forbid it, as in many caſes it doth, for it may differ from the will of GOD, as it is holy, and yet in it ſelfe it may be right. Here is no more but ſub-

Simile.

SERM. II.

ordination required. But when this runs out amisse, affecting of things inordinately, though you doe suppresse it, yet that affection is sinfull, and you must be humbled for it; *God* sees it in you, and it is hatefull, and abominable to Him.

These things I should make use of, But I am lesse carefull of that, because all these points are immediately usefull. Why? It is to make you know your selves, and to bee acquainted with the corruption of your nature. And doe not you thinke it to bee enough, that this be as an hand in the margent, pointing to the corruption of your hearts, or that you may content your selves with the contemplative knowledge of these things, so to cause a new light to shine in your understanding. Our end is to make you examine the corruption of your natures, your disobedience, your rebellions, to see how you have behaved your selves, to be acquainted with your owne particular sinnes, your owne particular failings, and to labour to bee humbled for them. Otherwise you may have a knowledge of these Truthes, but not a saving knowledge, and such as will bee profitable: But this you shall see when I come to make use of them. And now for the Sacrament these things bee of speciall use, because, as you heard before out of the three and twentieth of *Leviticus*, *On the day of reconciliation, when an atonement was to bee made, hee that afflicted not his owne soule, was to bee cut off from his people.* When wee come to the Sacrament, there is a reconciliation, an atonement to bee made in a speciall manner; What must you doe then?

Levit. 23.20.

Afflict your ſoules, conſider your ſinnes, ſee what debts you have runne into, ſee what corrupt natures you have, and likewiſe know what you have in CHRIST, and rejoyce therein, (for thoſe muſt goe together) an humbling of the Soule for ſinne, and rejoycing in CHRIST for your Deliverance from it.

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The end of the ſecond Sermon.

THE THIRD SERMON VPON HVMILIATION.

ROMANS 1. 18.

For the wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, which with-hold the Truth in unrighteouſneſſe.

THE laſt faculty, is, *The affections*, and here you ſhall finde exceeding great cauſe to ſay that they are full of *unrighteouſneſſe and ungodlineſſe*, for they come like a mightie Tempeſt, like a turbulent wind that carries us away, even then, when we are well ſet. The diſorder of them exceeds the diſorder of all the reſt, for they are quickly moved, nothing

6. The corruption of the Affections.

SER. III.

nothing ſooner, and when they are moved, they are exceeding apt to exceed, to tranſcend their limits, for ſuch is the ſullenneſſe, the awkedneſſe, and wayward-neſſe of our affections, either they are not active, not placed where they ſhould be, or if they be placed as they ought to be, they are ready to runne over, to over-love, and over-grieve, and over-joy. I ſay, where we may love lawfully, and rejoyce lawfully, they are ready to exceed.

If I ſhould come to particulars, you ſhould finde how exceedingly they are out of order. Come to love and hatred; wee little thinke wee hate what is good, and love ſin; come and tell any man ſo much, he will not beleeve it, but examine it a little. Doe not you hate holineſſe in others? You will ſay, No, we hate no man for his Goodneſſe: But conſider, the nature of man doth ſo, every unregenerate man doth ſo. *David was hated for that cauſe.* And *Cain hated his brother, becauſe his workes were good.* And *Gen. 3. The Enmity betweene the Seed of the Woman, and the ſeed of the Serpent:* Whence comes it, but from the holineſſe of the one, and the wickedneſſe of the other? Looke to our actions, and you ſhall finde wee doe not hate ſin, we doe not hate our luſts, for if we did, we ſhould not be angry with them, that ſpeake evill of them; if wee hated theſe things, wee ſhould like them that ſpeake againſt them, but we be enemies to thoſe that be enemies to them, and friends to thoſe that be friends to them. Doe we not lodge them? Doe wee not feed them with the things they deſire? They can aske nothing, but they have it. Godly men hate their ſinnes, though they be carried away with

Gen. 3. 15.

SER. III.

present objects, but a wicked man loves the lust it selfe; he can say, I could wish I were free from this lust, from the vexation it puts me to, but for all this he is not angry, hee may indeed be angry with it, as with a friend, when hee hath done some unkinde Turne, but he hates it not, for if he hated it, he would not be at peace with it againe, for hatred is implacable. Againe, if a man hates, hee hates all the kinde: But why doest thou love one more than another? If thou didst hate any one, because it is a sin, because it is a rebellion against *God*, thou wouldest love none: As the lambe hates all wolves. Againe, if thou hatest them, why wilt not thou labour to have them utterly destroyed? Why wilt thou cherish them a little? Where hatred is, it will have the thing hated utterly taken away, as if there were no such thing; and that shall be laboured for, not remissely, but we will put our strength to it, and doe it with all our might, and in good earnest. But seeing we doe not thus, it appeares we hate goodnesse, and love sin. It is true, we are ready to lay it on other things, and to say, The infirmities of the Saints, which we see, we hate, but their goodnesse we love, if it be every way right. But let mee aske you a question; Did'st thou love them for their holinesse, wouldest not thou rather labour to cover their infirmities, grieving for them? Doe you not so out of love? Then your hearts are deceived, when you thinke you hate the infirmities, and not the goodnesse in them, you hate the goodnesse it selfe; and this is the nature of every man before Regeneration.

Hatred of all the kinde.

Earnest labours the destruction of a thing.

Besides these of Love and Hatred, looke to your Delight,

Corruption in our delight.

SER. III.

Delight, and see if that be not turned upside downe. The Wheele turnes the quite contrary way. We delight in things we should not delight in; you know we delight in vaine things, in sinfull things, in things that are surable to our lusts and humours. Againe, wee delight in the falls and sufferings of others; as 1 Cor. 5. 2. *They were puft up when others fell, and they stood.* It should not be so, we should be humbled at the fals of others, and be grieved for them, that they being members of the same body with us, should be any way blemished. Againe, the things we should delight in, are they not tedious to us? Are they not grievous? The Sabbath should be kept with delight, but how burthensome is it to give GOD his whole time, to keepe it holy, and not to rob Him of any part of it? That is, not to pollute it with unholy actions: And so holy company should be our delight, wee should thinke our selves in our Element among them, and so the hearing of the Word; how tedious are these to our natures? But I cannot stand on this.

1 Cor. 5. 2.

Feare.

Come we to *Feare*. Doe not we feare men? Doe not we feare the Creature, and this and that particular evill? But GOD we feare not. Take it in that one sinne of lying: A man will lye to a man, to keep his credit with him; but he cares not to lose it with *God*. This is a signe you doe not sanctifie *God* in your hearts, that is, not reverence Him, not value Him.

Sorrow.

Come to *Sorrow*, how ready are we to exceed in worldly sorrow? Let us be told of an Injury in our names, losse in our estate, of troubles and calamities any way, it affects us much, but sin we make nothing of;

of; we thinke it is but a passion, a trifle, and it is not so great a matter to be in passion. Yes, my beloved, it is a great matter to have passions; these passions shall condemne us, if they be not mortified, if you kill them not, they will be your death: *Whosoever is in* CHRIST *hath crucified these.*

Againe, consider that affections are the *Principles* of *Actions*, therefore it is not so light a matter to erre in your affections, for they will cause errour in your actions.

Consider that your estimation is taken by your affections, according to them you are said to be good or evill. Therefore an holy man is described to bee one that loves GOD, feares GOD, delights in His Commandements, so as it is no slight matter to be distempered in your affections; and know this, if it be no more than lust, you know what *Christ* saith of that; *He that looketh on a woman to lust after her, hath committed adultery already with her in his heart.* Now if lust breakes the match in the mariage of men, these inordinate affections, these whorish affections, these adulterous affections will break the mariage between GOD and us. Affections are placed in us for this purpose, to draw nearer to GOD, but we misplacing them, and setting them on the Creature, they draw us further from GOD.

Men esteemed of *God* by these affections.

Againe, when they be thus distempered, they grow hindrances: as the Israelites could not pray for the anguish of their hearts; and S. *Peters* feare made him to deny CHRIST. So that this distemper of of our Affections, as well as the disorder of the rest of the faculties, doth shew the truth of this point;

That

SER. III.

That the Nature of man is full of all unrighteousnesse and ungodlinesse. And so much shall serve to shew the corruption of Nature by the faculties.

2. Actuall sins.

Now this is not all; there are besides these actuall sinnes, whereby likewise this Truth will bee made manifest. And these are of three sorts, that is, in *Thought*, in *Word*, in *Action*; for they be all actuall sins, though inwardly they be the Acts of the minde.

First, let us see it by the *Thoughts*, and you shall see in them this great corruption of Nature, and the great cause you have to bee humbled, and it is that that should amaze us, we shall finde in us abundance of idle Thoughts, and wicked Thoughts, which like a shower of raine, you cannot number for multitude.

1. In thoughts.

If a man should write downe all the Thoughts that passe thorow his minde in one day, and observe their little dependance one upon another, so vaine are they, and so foolish, when hee comes to reade them at night, he will thinke he was halfe out of his wits, and be amazed at himselfe.

I The importance of thoughts.

And thinke not this a small matter, for Thoughts are the first contrivers, the first plotters of good, and evill, and therefore are of more moment than that which immediately acts it.

2

Againe, are not they things which we should entertaine GOD with? He comes and dwels with us, He sups with us, we are Temples where GOD inhabits. Now if we are to entertaine a great Prince, if wee never speake to him, but spend our time with idle companions, will not hee thinke himselfe much injured? And will not *God* thinke so, when wee bestow

SER. III.

stow the Thoughts in vaine things, which should be occupied about him?

3 Againe, consider, Thoughts are other things than men reckon them, for it may be said of every Christian, he is a Garden wherein *God* walkes, wherein He eats His honey with His milke. *God* would have fruit of the Trees which He hath planted in us; now our Thoughts are the fruit of the best Tree, the Vnderstanding: *Christ* was *angry with the Tree that bare no fruit*: And comming to mans understanding, that should be ful of good thoughts, and finding nothing but loose, empty thoughts, what will he think of it? Wee doe not give a due esteeme to Thoughts, and that is the reason we give such liberty to them, that we are not more humbled for them; for Thoughts are the water wherewith is driven the wheele of businesses, and why doe wee let so much water runne beside the Mill? That is, they are the things wee should occupie in every thing wee doe, they are precious. And as *Esay* saith of a cluster of grapes, *Destroy it not, for there is a blessing in it*: So your Thoughts, which you so little account of, have a blessing in them; then why doe you make such waste of them, as if they were of little worth?

4 Consider, it is no small thing to anger *God* with your Thoughts, they being the same to *God*, that words and actions (the Interpreters of Thoughts) are to men; *God* sees them without any Interpreter, as men heare and see words and actions. Therefore, it was said to *Simon Magus*, *Pray to God, if perhaps the Thought of thy heart may bee forgiven thee.* If thou seest a Christian in poverty, and despisest him

SER. III.

2. In our Words.

for it, GOD ſees it, and it is a ſinne in Thought.

The ſecond actuall ſinne is our words; And here likewiſe you ſhall find the Truth of this, that our natures are full of all impiety and wickedneſſe, and exceeding prone to evill. The tongue of man is very ſlippery, nothing being ſo cheap as breath, it is readie at hand to doe any evill. If a thing to be acted, there is time required to prepare for it, but a word is quickly out: So the frequencie of offending with our tongue ſhould humble us.

The importance of our words.

I Iam. 3. 3, 4 6.

And againe, as our offences, herein are frequent, ſo it is a matter of much moment, which wee have cauſe to marke, becauſe wee doe eſteeme not ſo of them. *Iam. chap. 3. verſ. 3, 4. 6.* you ſhall finde three Similitudes, by which the Tongue is expreſſed, and there you ſhall finde what it is to offend in words. It is compared to a Bit, which will keepe in the wildeſt horſe; and to a Rudder, which (though it be exceeding great) will turne the Ship. And thirdly, to a fire, what a great matter will a little fire kindle? Men thinke it a ſmall thing to offend in ſpeeches, but *God* will have them know it is another kinde of matter. Therefore, conſider this, you that ſuffer your tongues to walke up and downe at randome, from morning till night, and thinke it a ſmall thing. I will aske you theſe queſtions out of theſe Similitudes. Is it a ſmall matter to neglect the Rudder of the Ship? Will it not quickly runne on the Sands? Suppoſe a man ride on an unruly horſe, Is it a ſmall thing not to keepe the hand on the bridle, to neglect it? To have a tongue without a bridle, is as an unruly horſe in a dangerous place, or on a narrow bridge, the neg-

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lect is not small. Therefore consider it, and if you have not yet learned the meaning of that place, learne now to understand it.

Secondly, you shall give account for every idle word; It will be thought, that to speake a few words is not so much, but a few sparkes will set a great Citie on fire; you see what the tongue did in *Arrius* for evill, and in *Luther* for good. There is no Element so active as fire, and nothing so efficacious as your tongue, which you so lightly esteeme of. Againe, fire flies about, so doth the tongue, it hath wings. Fire likewise assimilates, turning things quickly into its owne nature; so the tongue assimilates the hearts of men, to whom we speak, it changes them, and now consider if it be a light thing to neglect it. You are wont to say, Take heed to the fire, for you know not what a sparke may doe, and is it a small matter to neglect your tongues? Specially where there bee thatched-houses and combustible matter neare? And are not the hearts of men, to whom we speake, as Tinder, ready to take fire at the least sparke, if you heed it not? And is it then so small a matter to neglect words? Gather this out of all these Similitudes, to humble you. If the tongue be as a bridle, as the Rudder, and as fire, then it is of much efficacie; that cannot be denied, for to prove that, it is the only end of these Similitudes. And if it be so, then learne hence to know what the illnesse of your speech is; for the more efficacious any thing is, if it lye idle, the greater is the sin; looke what good you have done with your tongues, the more that is, the more is on your reckoning. Againe, if you have im-

SER. III.

ployed them amiſſe, a little rudder turnes the whole Ship, the meaning is, it is very effectuall: and therefore, I ſay, if there be ſuch efficacie in them, conſider of how great moment they are, when you uſe your tongues amiſſe, to corrupt ſpeaking, to lying, diſſembling, ſlandering, back-biting, thinke it not a matter of ſmall moment, it is a fire; and if the State provides death for them that ſet barnes, and houſes on fire, what puniſhment ſhall they be worthy of, that ſet the ſoules of men on fire, the Temples where GOD dwels? And this the tongues of men doe; *Ignem in ore geſtamus*, wee carry fire in our mouthes. Take heed leſt wee kindle ſuch a fire in the breſts of others, as wee ſhall never live to quench againe, and ſo kindle the fire of *God*'s wrath, which ſhall ſmoake to our deſtruction. Thus by your words, learne to know the ſinfulneſſe of your natures.

3 In our Actions.

Laſtly, ſee it by your *Actions*. Now ſins in actions are of two ſorts, either ſins of Commiſſion, and here you are to goe backe and conſider what ſins you have committed, whether drunkenneſſe, uncleanneſſe, inordinate affections, or injuries to men, what provocations or rebellions againſt GOD, and when you ſee them, looke on the number of them, and on the greatneſſe of them: Conſider their circumſtances, and among the reſt, the frequencie of them, your relapſes into them; and that will make you with *David*, *Pſal.* 19. to cry out, *Lord, who can underſtand his faults?* But wee will not ſtand on this, becauſe it is obvious, every man knowes that actions are ſins: we will come to the ſecond ſort.

Pſal. 19. 12.

2 Sinnes of Omiſſion. 1 Of Acts.

And that is ſins of Omiſſion, which we are ready to

SER. III.

to ſlight and forget as no great matters; but they are other things than we take them to be, nothing hath more cauſe to humble us than they; I ſay, the ſins of omiſſion, the barrenneſſe and unfruitfulneſſe of our lives may humble us, as well as the rebellions and ſinfulneſſe of them.

Wee will runne thorow them. As firſt to be idle on the Sabbath-day, is a ſinne of Omiſſion, and provokes GOD to anger, as well as polluting it, and breaking it with poſitive Acts. So the reſtraining of Prayer, to neglect it, to omit it, or to performe it ſlightly (for GOD takes prayers by weight, and not by number,) this is not a ſmall thing. Againe, to neglect the hearing of the Word, to neglect the Sacraments (a fault wee have much cauſe to be blamed for in this place) and a thing you have often beene admoniſhed to, I beſeech you learne by our Admonitions, for they are the Admonitions of *God*; let them, I ſay, learne that are guilty of it. So Communion of Saints is a thing wee thinke not of: But *Heb.* 10.25. You ſhall ſee what a matter it was to neglect that Ordinance: So Faſting and Prayer wee thinke are not required at our hands, and if nothing but the neglect of that were laid to our charge, it were nothing. But ſee what that is, when the time is that GOD cals for it, I ſay, the very omiſſion of that when GOD cals for it, is a ſin, ſaith the Prophet, which ſhall never be purged away by ſacrifice, but ſhall remaine to death. Hebr. 10.25.

Beſides theſe omiſſions of Acts, come to the omiſſion of Graces, I meane the want of them, as the want of Love to IESUS CHRIST. Yet who 2. Of Graces.

SER. 112.

confesses this want of love, although 1 *Cor.* 16. 22. *He is pronounced accursed that loves not the* LORD JESUS, let him be had in execration to the death. So the want of delight in GOD, who thinkes of it?

1 Cor. 16. 22.

3. Of Time.

Come to our Callings, and see our negligence and idlenesse in them; shall we give account for every idle word we speake, and not for every idle houre we spend? Let young Gentlemen looke to this, that passe from vanity to vanity, spending their time idly, and unprofitably trifling out their Seed-time. Consider what this sin of Omission is. And so for growing in spiritual graces and knowledge, that we gather not more knowledge, it being the key of heaven; that we grow not in good workes, but are poore in them, omitting our times and opportunities. Again, our sinfull silence, not speaking when we should, either out of sluggishnesse, or feare of men, or by-respects, this is no small thing, GOD will call thee to an account for it.

4. Of Occasions.

Consider whether you have let goe occasions of doing good; denying of meat and drinke kils a man as well as poison, so the neglecting of duties, the omission of what tends to salvation shall be death, as well as actuall sinnes, by which you provoke the eyes of GOD's glory to vengeance. Therefore in that sentence of CHRIST, He doth not tell them what they have done, but what they have not done; You have not *clothed mee*, you have not *visited mee*: Learne therefore to judge aright of these sinnes of omission, that they may helpe to amaze us, and so much for actuall sins. And so much for the Law, the first part of our rule, wherein we have run thorow

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SER. III.

the corruption of the Faculties, and ſo have diſcovered our habituall ſinnes, and now thorow the three kindes of actuall ſinnes, in Thought, in Word, and in Action.

The ſecond rule, which I told you we are to obſerve, is the Goſpell. And here you thinke you ſhall ſcape well enough, for the Goſpell brings damnation to no body.

2. Rule the Goſpell.

But if you conſider of it aright, you ſhall find that the Goſpell is much more terrible in this caſe than the Law, that it will humble us more, and that the ſins againſt the Goſpell are much greater than thoſe againſt the Law.

Sinnes againſt the Goſpell.

Marke this in briefe: The refuſing of IESUS CHRIST when GOD offers Him, and remiſſion of ſins by Him, that you may have Him when you will, if you will have Him upon ſuch conſequent conditions, as are required, which is to deny your ſelves, to take up your croſſe and follow Him: this we preach continually: I ſay, this contempt of the Goſpell, your unwillingneſſe to take CHRIST is a great ſinne, and that ſhould humble you above all the reſt.

Vnwillingneſſe to take Chriſt.

And that you may know that I have reaſon to ſay ſo, conſider CHRIST's ſpeech, *It ſhall be more eaſie for Sodome and Gomorrah, than for ſuch a people,* for ſuch a Citie, as when the Goſpell of the Kingdome was preached to them, neglected it, ſo that the ſinne of Sodome is not ſo great a ſinne as the refuſing of CHRIST. You know the greatneſſe of that ſinne, the puniſhment ſhewes it, yet it is not ſo great as this.

The greatneſſe of this ſinne.

Againe, it is ſaid of *Moſes* and CHRIST, being

SER. III.

compared together, *That if they that ſin againſt Moſes's Law are condemned, how much ſorer puniſhment ſhall they be worthy of, that breake the Law of* CHRIST, *that beleeve not the Goſpell?* It exceeds the ſin againſt the other.

3 Againe, conſider, is it a ſmall thing to cauſe the bloud of IESUS CHRIST to be ſhed in vaine, to trample it under foot, and to count it a common thing? But ſo doth every man that neglects it, that hearkens not to it, that is, not ready to receive it, that is, not poore in ſpirit, and ſo doth not hunger and thirſt after CHRIST.

4 Againe, conſider, It is the chiefe Command, and the breach of the chiefe Command muſt needs be the greateſt ſinne. When the Diſciples asked *Chriſt* what was the greateſt Commandement, Hee ſaid, This is the greateſt of all, *to beleeve on Him whom the Father hath ſent.* So 1 *Ioh.* 3. 23. *This is His Commandement, that we ſhould beleeve in the Name of* IESUS CHRIST.

1 Iohn 3. 23.

5 Againe, the Goſpell is the uttermoſt, the Law makes way for the Goſpell, therefore the ſentence and condemnation of the Goſpell is peremptory, and terrible, and nothing beyond it.

6 Againe, conſider, GOD was angry for the contempt of this, you ſhall not finde in all the Scriptures any thing that angers Him ſo much; with them that were invited, and would not come Hee was angry, and commanded them to be ſlaine. So *Pſal.* 2. *ult. Kiſſe the Sonne leſt He be angry:* The contemning of this condemnes a man moſt of all to wrath.

Pſal. 2. ult.

Laſt of all, conſider, that when you neglect

IESUS

SER. III.

IESUS CHRIST, and sinne against the Gospell, and are not ready to receive it, you take His Name in vaine in the highest degree, and Hee will not hold him guiltlesse that taketh His Name in vaine, at all. Now GOD's Name being in His Sonne most revealed, take heed of taking it in vaine, 2 *Cor.* 6. 1. *I beseech you, take not the Grace of* GOD *in vaine:* It is a greater matter than you thinke it to be, that when GOD shall offer CHRIST, shall propound to marry His Sonne to you, you should refuse Him; consider the sinne and be humbled. And by this is seene the corruption of our nature, and this should humble us more than any sinne committed against the Law. 2 Cor. 6. 1.

And thus much shall serve to make plaine the point in all the parts of it, *That the Nature of man is full of all unrighteousnesse, and ungodlinesse.*

Vse 1. The ignorance of those that know not the corruption of nature.

Now to make use of it. And first, if this be the Condition of all men by Nature, then he that sees not this, hee that is not perswaded of it, he is deceived, he is an unskilfull, an ignorant man, he hath not yet his *wit exercised to discerne betweene good and evill.* And let him so reckon of himselfe. If this be the Condition of every man by nature, and yet GOD hath not opened the window for him to see it, and to stand amazed at it; he is, I say, an unskilfull man, he is not yet enlightned, the true light hath not yet shined unto him. For when GOD enlightens a man truly, it workes such an alteration as was in them, in *Acts* 2. *that were pricked at their hearts and were amazed, at that, which before, being as other men, they saw not.* Acts 2. 37.

So

SER. III.

Double disposition in men.

So that you may observe a double disposition in men; one is a complaining, a selfe-accusing disposition, when a man is apt to complaine of himselfe, and can never find too much fault with himselfe, delights in the exactnesse of other mens conversations, loves that doctrine which is selfe-separating, wonders at his owne corruption; so that no man can say so much against him, but hee can say much more against himselfe. This is a good signe, and such a condition was in *Iosia, when his heart melted*, and in *Paul, Rom. 7. where you may see how he complaines of the abundance of his Corruption.*

But there is another excusing disposition, when a man sees nothing amisse in himselfe, that will not have any such doubts made betweene man and man, and that for his owne part, he will not be shut out of the number, but answereth for his owne righteousnesse, that he is rich, and increased in goods, when indeed he is naked, and poore, and miserable: I say, this is an ill signe that thou hast not yet received the HOLY GHOST, that thou art not yet partaker of the righteousnesse of CHRIST, for the HOLY GHOST will first convince thee of sinne, and if thou art not so convinced, it is a signe thou hast not yet received that righteousnesse; and know this, that in all the Saints, in all to whom GOD hath revealed Himselfe, you shall finde this disposition, to complaine of themselves. How abundant was it in *David? Hee was ever complaining that his sinnes were more than the haires of his head.* As in *Psal. 19. Who can understand his faults?* And, *my sinnes are too heavie for me, and they are gone over my head:* Hee is still com-

Psal. 19. 12.

SER. III.

complaining of himſelfe. And what is the reaſon? It was becauſe a veine of cleare light ſhone into his heart. Others have but a common Illumination, and there is a great difference betweene a bright beame that ſhewes the ſmalleſt mote, and common light. Another may have light to ſee great deformities, but not to ſee motes: thou mayſt have a common light, and mayeſt carry it to hell, for it is no better than darkneſſe. Therefore know, that if thou haſt not in ſome meaſure been perſwaded of all theſe Truthes, the righteouſneſſe of CHRIST is not yet revealed to thee; for this is GOD's method, firſt Hee reveales His wrath againſt unrighteouſneſſe of men, and then diſcovers the righteouſneſſe of *Chriſt* by faith. And if this be not done, if thou art not throughly humbled, ſo that GOD hath opened a creviſe of light to ſee this corruption of Nature, ſo as to abhorre it in thy ſelfe, and to bee vile in thine owne eyes, to be much humbled for it, not to hang downe thine head for a day, but to take it to heart in another manner, I conclude, thou art not a man enlightned, thou art an unskilfull, an ignorant man, and you know what condition that puts a man into.

Secondly, if mens natures be thus full of Corruption, even the Saints themſelves, then godly men may make this uſe of it, to learne to priſe IESUS CHRIST: Doe you make this uſe of the Table we have drawne for you to looke into, and to ſee the multitude of your ſins, and the Corruptions of your natures, to learne to priſe IESUS CHRIST? For you muſt take this for a rule, no man will ever know the length, and breadth, and depth of GODS mercy

Vſe 2. To priſe Chriſt more.

SER. III.

mercy in IESUS CHRIST, and His love therein, unleſſe he firſt know the length, and breadth, and depth of his ſinne, and this uſe you muſt make of all theſe explications. To ſee the greatneſſe of ſinne is of much uſe to the Saints, that they may know how much they are beholden to GOD; you will never ſee how GOD's Grace hath abounded towards you, if you doe not ſee how your ſinnes have abounded towards GOD: Labour to ſee it, that you may love much, becauſe much is forgiven you, that you may priſe CHRIST much, and be brought much more into love with Him. That uſe the Saints ſhould make of it, and it will bee profitable. And they that receive the Sacrament ſhould ſpecially conſider of it.

When they came to the Paſſeover, one of the chiefe things they were directed to doe in that Ceremony, was to remember their bondage.

Againe, looke on the concomitants of the Paſſeover; their ſowre herbes, their going in haſte, their ſtaffe in their hand. Againe, the paſſeover it ſelfe; their ſprinkling of bloud on the doore-poſtes, all was to put them in minde of their miſery, and their deliverance, which was the onely way to magnifie His mercie.

So in this ſpirituall freedome, remember your bondage, the ſinnes you have committed, your Condition by nature, that you may learne to magnifie your freedome by CHRIST, and give GOD the praiſe of it, to magnifie and love Him, with all your heart, and ſtrength: The more you doe this, the more it will enlarge your hearts, to know the

love

love of CHRIST, which passeth knowledge. Of many wayes to know which, this is one, and a Principall One, even to know the greatnesse of your sinnes.

The third and chiefe use of all the rest is this: This Corruption of Nature, this abundance of Corruption which hath beene shewed to you, should drive us to *Christ*. *Vse 3.* To drive us to Christ.

And that is our end, we doe not preach damnation, our end is Salvation. Therefore we would have men to know their condition, to know that they be in state of death. For that, that keepes men from comming to CHRIST, and the reason that so few are saved, that so few take the Gospell, is, they are not poore in spirit.

And why are they not so? *Object.*

Because they see not their sinnes. *Answ.*

And for this cause wee have beene thus long in opening this point, that you may know your selves. And this I dare say, If you did know your selves, if *God* had kindled a light within, whereby to see your Corruptions, you would not stand cheapning the Kingdome of heaven as you doe; you come now in a lame, and remisse manner, but you would then come and give all that you have for it, and goe away rejoycing, and thinke you have a good bargaine.

God should not then deny you, you would wrestle with Him, as *Iacob* did, and give Him no rest till you have obtained a blessing. This would awaken men out of their dead sleepe of security, as that is the condition of every man by nature as hee

SER. III.

hee is sinfull, so hee is secure, hee considers not his sinnes.

Therefore, to all that I have said, you must adde something of your owne; what I have said, is no more able to shew you the sinnes you are subject to, than a little Mappe is to shew you the whole world, it doth but point to the sinnes you are subject to, as a point in the margent. The way to make it profitable, is to goe home to your owne hearts, to consider these things particularly, to see how your minde, your Conscience, Will, and Memory is out of order, to consider how you have offended in thoughts, in words, and in actions, by sinnes of Omission, and of Commission; and by that meanes you shall reade your Natures in your hearts, and make what I have said profitable to you. And doe not thinke you may goe too farre. Doe not thinke we wrong your nature, in saying it is more guiltie than it is; for we doe not so: I may boldly say this, Take that man that thinkes worst of himselfe, he is worse than he thinks himselfe to be; and that I may not speake without Ground, looke upon the first Epistle of Saint *Iohn*, the third Chapter and the twentieth verse, *If our Conscience condemne us,* GOD *is greater than our Conscience, and knowes all things*: That is, the Conscience of man hath some light, but what is it to the eye of GOD? To the light that is in Him? And so much as His light is greater than ours, so much more Hee sees what is amisse in us. *The heart,* saith *Ieremie, is deceitfull above all things, who can know it?* There is a depth of evill in the heart, which no man can search, it is deceitfull, and puts

1 Iohn 3. 20.

false

falſe gloſſes on things, to hide them from our eyes.
Therefore doe not thinke thou canſt exceed, but labour for thy Humiliation, to ſee all theſe things in a greater meaſure in thy ſelfe, than as they bee here deſcribed, and that not nakedly, but with all Circumſtances.

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The end of the third Sermon.

THE FOVRTH SERMON VPON HVMILIATION.

ROMANS 1. 18.

For the wrath of God is revealed from heaven against all ungodlineſſe and unrighteouſneſſe of men, which with-hold the Truth in unrighteouſneſſe.

AND this is a thing we are very unwilling to doe, for the Medicine ſhewes the diſeaſe. The Apoſtles taking of ſo much pains to perſwade men that they ſhall not be ſaved by their owne righteouſneſſe, is an argument, that it is an hard matter to perſwade them. It is the hardeſt thing in the world

SER. IV.

to perſwade a civill man that he muſt not ſtick to his owne righteouſneſſe, till GOD Himſelfe puts His hand to the worke, for it is not in any mans power to convince him of his ſinne, or of the deficiencie of his righteouſneſſe. Therefore that uſe we ſhould make of all that hath been ſaid, to ſee the neceſſity that lyes on us to goe to CHRIST, and that there is no ſalvation without Him.

To quicken our deſires after CHRIST.

Now to make this Doctrine more effectuall, to awaken you the more, to rouze men out of that ſleepe, wherein they are by nature, wee will handle theſe two points:

Firſt, that the aggravations of ſinne are more than the ſinnes themſelves.

Conſider.

Secondly, wee will take away all excuſes, that ſo every mouth may be ſtopped, and when theſe two are done, you will have much adoe to finde any ſtarting-hole to keepe you from comming to CHRIST. For that is our End; And theſe are very neceſſary: For though you doe conſider in your ſelves all the ſins formerly named, if it be done negligently, without the Circumſtances, ſinne is a ſword without an edge, the Circumſtance is that that gives it an edge, that ſharpens ſin, that makes it fit to wound us: And ſecondly, if the ſword be never ſo keene, and ſharpe, and yet we be forced to keep it off, it will not wound us: Therefore wee will, I ſay, in the ſecond place, take away the excuſes, by which men fence themſelves, and decline the ſtroke of truth, decline this wound of the Law: And ſo wee will conclude this point, and haſten to the reſt.

For the firſt, to make all you have heard before

effectuall, we will adde the Circumstances, which is a thing necessary, for true is the Schoole-mens rule, that in morall things, the circumstance is more than the thing it selfe. Many times in naturall things, accidents are nothing in comparison of the forme; but, *In moralibus* (as they say) *circumstantia plus valet quàm forma:* For it is the circumstance by which an action lookes, if you looke round about it, and see all that borders on it, it will aggravate, and make sin out of measure sinfull. To run thorow them briefly.

SER. IV.

1. The circumstances that doe aggravate sinne.

First, consider this circumstance in sins committed (I speake of the corrupt nature of man) that every sin committed against GOD, is not only an offence committed against so great a Majesty (for I will not stand to enlarge that Circumstance, that the sinne is greater, as the person is greater, against whom it is committed) but consider the affection with which you commit it, and you shall finde all this in a sinne committed by a naturall man.

1. The Majesty offended.

2. The affection wherewith it is committed.

First, an hatred of GOD in the sin. They thinke they love GOD; but if it be so, what is the reason that word is put in, *Rom.* 1. 30. where the Apostle speaking of the rebellion of mankinde, he reckons up particularly, that which here he puts up in the grosse, in the generall, *Haters of* GOD. You will say you doe not hate GOD; but let me aske you this question, Wouldest thou not live at liberty? Wouldest thou not have that removed which restraines thee? Couldest thou not wish that there were no such strict Law, as GOD's Law is? Couldest thou not wish that there were not any Iudge to call thee to account? Every naturall man had rather bee at liberty, hee

1. Hatred of GOD.

Rom. 1. 30.

SER. IV.

wiſhes with all his heart that there were no ſuch *God*, no ſuch Iudge. Now if thou wiſheſt *God* were not, certainly thou hateſt *God*; when we wiſh a man not to be, to be taken out of the nature of things, out of the ſubſiſtence of being, this man we properly hate; and thus every man hates *God*. Therefore, *Rom.* 5.10. the Apoſtle ſpeaking generally of mankind, ſayes, *When you were enemies.* It is the condition of every man, he is an enemie to *God*, and ſins out of enmity, and what obedience he performes is out of a falſe ſervile feare; that is the firſt.

Rom. 5.10.

2 Deniall of God.

Secondly, that is not all, but hee denyes *God*, dethrones Him, and ſets up another god; naturall men little thinke they doe ſo; when they follow their Covetouſneſſe, Luſts, Honours, Ambitions, they little thinke they doe it; But they doe, *Titus* 1. *ult. They profeſſe that they know God, but in their workes they deny Him.* When they are charged with this, that they thinke there is no *God*, and told of the greatneſſe of the fault, as it is the greateſt treaſon to deny the King to be the King, this Atheiſme every man is ready to diſclaime, he thinkes it is not ſo with him: But I beſeech you conſider, there be two kindes of Thoughts in a mans heart, ſome we call reflex thoughts, when a man thinkes a thing, and knowes that he thinkes it; other we call direct thoughts, which are in the heart, but a man knows it not; and theſe muſt be found out by the actions, for they are diſcovered by the fruits. But *God* that knows the meaning of the ſpirit, knows likewiſe the meaning of the fleſh: Now, ſaith the Text, they profeſſe they know Him, but in deeds they deny Him, that is, in truth they deny *God*, there bee

Tit. 1. ult.

Thoughts reflect.
Thoughts direct.

SER. IV.

certain direct thoughts which have not ſuch reflection in the heart of every naturall man, by which hee denyes *God*, for he honours not *God* as he ought, he denyes the Power, the Omni-preſence, the Iuſtice, and Omni-ſcience of *God*, and if you can ſee this in his workes, you may ſay, there be ſuch thoughts in him, becauſe he lives as if there were no *God*.

But you will object; every man thinkes there is a GOD? *Object.*

It is true, there is naturally ſome light in them; but where there be two different Principles, there be two different Concluſions, there is ſome light planted in them that teaches that there is a *God*, but take the darkneſſe that is in their heart, ſet aſide from this light, there is nothing but Atheiſme, hee ſets GOD aſide, and puts up ſomething elſe in ſtead of Him: ſome make pleaſures their god, ſome make their riches their god, ſome make their belly their god, &c. But we cannot ſtand on this. *Anſw.*

Thirdly, they deſpiſe *God* in the commiſſion of ſin; ſee it in the ſin of lying, wherein a man reſpects man more than *God*, and ſo deſpiſes *God*; hee cares not though *God* knowes it, and is a witneſſe to it, and ſo it is an injury to *God*, a contending with *God*. We little thinke it is ſo, but ſee that place, 1 *Cor.* 10. 22. the Apoſtle ſpeaking there of one particular ſin, that is, of eating meat offered to Idols, ſaith, Will you continue to doe it? Will you *provoke God to jealouſie? Are you ſtronger than He?* It is as if you ſet your ſelves againſt Him of purpoſe, to doe Him an Injury. And theſe affections are in the ſinne of every naturall man. And that is the firſt Circumſtance. 3. Deſpiſing of GOD. 1 Cor. 10. 22.

SER. IV.

2. That it is against Knowledge.

A second Circumstance to aggravate sin, is, when it is committed against Knowledge, and indeed no circumstance does it more than this, that a man sins against the light he hath, when hee knowes it to be a sin, and (it may be) bethinkes himselfe of it, and yet commits it. You know how it is with men; An offence committed, an injury offered to a King, after Proclamation, comes to be a rebellion, because his will was made knowne. And so it is with *God*, when He hath revealed a Truth to me, that I know this to be a sin, and am convinced of it, and yet goe on in it, this alters the nature of a sinne, it is not now a bare transgression of the Law, but a Rebellion, and so *God* is provoked in an high degree; for in a sinne against knowledge, there is more harme, more disobedience, more presumption: If a Prince be in a place where he is not knowne, and findes not respect sutable to his worth, he matters it not, he will not take it amisse, for he is not knowne, but if he be knowne, and taken notice of, and yet neglected, it is great dis-respect, and taken for a great offence. So when men sinne against light given, it aggravates sin exceedingly. As in the one and twentieth verse of this Chapter, this that the Apostle laid to the charge of the Romans, aggravated their sin; they knew GOD, but they glorified Him not as GOD, as if hee had said, If you had not knowne Him, it were another case; but to know GOD, and not to practise according to knowledge, to know *God*, and not to glorifie Him as *God*: this *God* will not take in good part, it shewes you are sinners, and in a condition of death. Therefore in *Act.* 17. 30. saith the Apostle, The times of Ignorance

Rom. 1. 21.

Acts 17. 30.

rance *God* regarded not, but now He admonishes every one to repent, that is, when the Gentiles walked in their owne wayes, before the Gospell came, before *God* published and made knowne His will, He winked at it, but now regards it, not a yeare nor a day shall now passe without an account for it; the Axe is now laid to the root of the Tree, He will defer no longer, He will take it no more as He did heretofore. Therefore the Apostle S. *Paul*, 1 *Tim.* 1. 13. saith, *I was a persecutor, and blasphemer, but am received to mercy, because I did it ignorantly.* Why doth he adde that? Because if hee had had knowledge, and so had done it wittingly, and willingly, his sin had been out of measure sinfull, and exceedingly aggravated it. Therefore *Daniel* tels *Balthazar* (as an addition to his sins) Thou knowest all this, and yet hast not humbled thy selfe; if thou hadst not knowne it, if thou hadst not had an example, if it had not beene revealed to thee, thy sin had beene so much the lesse, and perhaps *God* would have suffered thee to live, but thou knowest all this, and yet didst not humble thy selfe. But of all places, take that in *Rom.* 7. 13. *Was that then which was good, made death unto me?* GOD *forbid: But sinne, that it might appeare sin, working death in mee by that which is good: that sin by the Commandement might become exceeding sinfull.* The meaning is this, When a man knowes that the Law of *God* discovers this and that to be a sin, if he commits it, his knowledge makes it out of measure sinfull. The same Irregularity may be in others, the same sin may in it selfe be as great in another that knowes not the Commandement, but the knowledge of it, makes it to exceed in greatnesse;

1 Tim. 1. 13.

Rom. 7. 13.

SER. IV.

for when a man knowes the will of *God*, and yet ſins againſt it, it is a reſiſting of the *Holy Ghoſt*, and ſuch ſins offend *God* more, than the ſins againſt the *Father* and the *Son*, for the *Holy Ghoſt* enlightens, and when one is once enlightned, there is a great contempt againſt the whole Trinity; and therefore when a ſin is fully againſt the *Holy Ghoſt*, it is never forgiven. Take heed of this reſiſting of the Spirit, of this temp-

Acts 5. 9. ting of the *Holy Ghoſt*, for ſo it is called, *Acts* 5. 9. As any man hath more knowledge, hath beene more

Rom. 2. 9. inſtructed, ſo it addes the more to his ſin, *Rom.* 2. 9. *Tribulation and anguiſh to the Iew firſt, and then to the Greeke*; for the knowledge of the Iew was greater than the knowledge of the Greeke: So that as any man hath more light, hee hath ſo much more condemnation, his ſin is ſo much the more out of meaſure ſinfull: they that ſin only againſt light of nature, their ſin is ſo much the leſſe, becauſe they had but that one Law, and ſo not ſo much light. The Iewes that had another light above the light of Nature, are ſunk deeper into ſin than the meere Naturaliſt, and ſo are in a more miſerable condition; but we that live under the Goſpell, ſin againſt both the former Lawes, and againſt the Goſpell too, which makes our ſinnes the greater. And this is a Circumſtance that ſhould much humble us, as for generall ſins, ſo for particular ſins, when they are committed againſt knowledge.

3. When it is done without Temptation, or with ſmall Temptation.

A third Circumſtance, is, when ſins are committed without Temptation, or with leſſe Temptation, but when they proceed meerely out of the perverſeneſſe of the wil, for when the Temptation is leſſe, the ſinne is greater; *Quantò major facilitas non peccandi,*

tantò

SER. IV.

tantò majus peccatum; When the fault is onely in the wils being amiſſe, it is a ſinne that exceeds: and that is the caſe of many naturall men. As for example, ſuppoſe the will be right, and the affections be well ordered, and the underſtanding only bee ignorant, this we call a ſin of Ignorance; and that is a circumſtance which rather leſſens a ſin ſimply conſidered. Secondly, ſuppoſe the underſtanding be right, and the will well diſpoſed, but paſſion tranſports a man, this is a ſinne of Infirmity: But when the underſtanding ſhall informe, ſuch a ſin is a ſin, and no violent paſſion be ſtirred up to tranſport the ſoule, but the will nevertheleſſe chuſes it, this I call a ſinne without Temptation, and this Circumſtance aggravates ſin, becauſe there is more will in it, and it is much to have the wil ſtirring in a ſin: Therefore, *Heb.* 10.26. you ſhal find this expreſſion, *If we ſin wilfully after we have received the knowledge of the Truth, there remaines no more Sacrifice for ſin.* It is true, he ſpeakes there of the ſin of Apoſtacie, but marke that word, *If wee ſin wilfully*, that is, if the will have much to doe in it, when the other faculties are rightly informed, and well ſet, when there is no Temptation, no reſiſtance, it is an ill ſigne that the ſin is out of choice. It is true, a man may have his minde ſet the right way, and yet a guſt of wind may come, and carry him out of the way; but when the wind is ſtill, and the Sea calme, and there is nothing to trouble him, and yet he turnes the Rudder the wrong way, and aymes at a wrong haven, hee now ſinnes out of will and perverſeneſſe. There are many ſinnes of this nature, as ſwearing, when there is no Temptation, when the Vnderſtanding

Difference in ſinnes.

Hebr. 10. 26.

ding knowes it to be a ſin, and no great affection is ſtirred up, but men will doe it becauſe they will doe it. So, ordinary neglect of the Sabbath, which can have no violent Temptation to carry a man to it. So neglect of hearing the Word, and Prayer, (I ſpeake not of fals through infirmitie.) So the favouring of ſin in others, as alſo ſcornefull and corrupt ſpeeches, tending to the diſgrace of holineſſe and puritie of Converſation. Theſe be ſins out of choyce, which a man is not tranſported to, not carried to, through any violence of paſſion: It is one thing for a man to ſell himſelfe to ſin, as *Ahab* did, and another thing to be ſold under ſin, as *Paul*; it is one thing to goe into Captivity, another thing to bee led thither with a kind of overruling violence: for in ſuch caſe the moſt upright-hearted man may be miſcarried, when ſinne ſhall get on the hill of paſſion, when it ſhall have the wind of him, and ſtand on the higher ground, hee may bee foiled; but when a man ſhall bee on even termes with ſinne, when it ſhall have no ſuch advantage, but a man is every way himſelfe, and yet then ſin againſt GOD, this aggravates it exceedingly, for he doth it not out of paſſion, but in cold bloud, and out of choice; and when he chuſes to ſin, it is a feareſull thing. When it is with him, as S. *Auguſtine* ſpeaks of himſelfe, who when he had Apples enough, yet out of delight in the action, hee would goe to another Orchard and rob that, without Temptation, becauſe he would doe it. So that there is difference betweene a man that is over-ruled, and overcome out of violence and paſſion, and a man that ſeekes company and occaſions, and incentives to whet and quicken

SER. IV.

quicken his luſts, that ſo he may have more pleaſure and delight in it. Let thoſe that are guilty conſider this Circumſtance.

4. When it is done againſt Vowes and Covenants.

Fourthly, ſinning againſt Vowes and Covenants made with GOD, aggravates ſinne; for GOD hath ſaid He will require our Vowes, if a man have covenanted, GOD will either have the thing done, or elſe He will ſurely puniſh the party for breaking it, it is a thing He will not omit. Now beſides particular Vowes and Covenants, conſider the generall Vowes we entred into at Baptiſme, beſides thoſe which wee have renewed at the Sacrament of the LORD's Supper: *Gal.* 5.3. *When a man is once Circumciſed, hee is bound to keepe the whole Law:* So he that receives this Sacrament, binds himſelfe in a ſolemne bond to keep the whole Law: now it is uſuall, that after men have received the Sacrament, we ſee no alteration in their carriage; if they were given to ſwearing before, they ſweare ſtill; if they were given to ill company, to vaine and idle courſes, they continue the ſame ſtill, and thinke the ſin the ſame; but they are deceived in that, for ſin after Covenant is greater than it was before. *Ezek.* 16.32. Sin is there aggravated from this reaſon, ſaith the Prophet, *Thou haſt beene an harlot, as a wife that commits adultery, that taketh ſtrangers in ſtead of her husband.* As if he had ſaid, Thou art married to mee in holineſſe and righteouſneſſe, and ſo thou playeſt the harlot as a wife, and that makes the ſin out of meaſure ſinfull. And it is true of particular vowes, that you may judge aright of ſin, and know the greatneſſe of it.

Galath. 5.3.

Ezek. 16.32.

Laſtly, ſinne is aggravated from the meanes you have

SER. IV.

6. When it is done against much meanes.

have to resist sin, consider how many meanes we enjoy, and yet profit not by them. The mercies of GOD should draw us to Him, GOD expects a returne of that fruit at our hands; and yet (as the Prophet complaines, *Ier.*5.22.) *You have not said in your hearts, Let us feare that* GOD *who gives us the first and latter raine, and keepes for us the appointed times of harvest.* As if hee had said, GOD expects this at your hands, He gives the first and latter raine for this end, that you may remember Him, and thinke of Him, and when we say not in our hearts, Let us feare that GOD that doth this and that for us, *God* takes it amisse, for His bountifulnesse should lead us to repentance; and therefore the despising of it must aggravate sin. So after Corrections (as no man can say he hath had no correcton) a sin is much aggravated. Therefore, *Ierem.* 5.3. it is complained of, *I have strucken you, and you have not sorrowed; I have wounded you, but you have refused to receive correction.* As if he had said, This is it GOD takes exceeding ill at your hands, and it shewes that your rebellion is come to a great height; He hath smitten you, and you have not sorrowed, that is, you have not taken the sin to heart, that hath caused this smiting. Therefore He is angry, as *Hos.*4.14. *I will visit your daughters no more,* &c. *because they have not profited by what I have done alreadie:* that is the meaning of the place. But chiefly, and of all the rest of His mercies, He will not beare the contempt of His Word. I will name but one place, 2 *Chron.*36.15. saith the Prophet there, *I rose early and sent my messengers, but how did you carry your selfe towards them? You mocked my messengers, and despised*

Ier.5.22.

Ier.5.3.

Hos.4.14.

2 Chro.36.15.

spised my Word, till my wrath rose against you, and there was no remedie. As if he had said, When a man once comes to this, that when GOD shall once speake in His Word, shall declare His truth, shall make known sin, and call him home by the Gospell, but hee shall neglect it, take no good by it, not suffer it to worke on him: Now there is no remedie. What then? The wrath of GOD rises against him, and then comes destruction, so that it rises not the second time; so that as GOD hath shewed you more mercy, so are your sins more. Doe but think what an unreasonable unequall thing it is, that you should take so many mercies, health and wealth, from His immediate hand, and yet never so much as thinke of Him, never worship Him, nor feare Him, nor take His mercies to heart: How many taste of His goodnesse, and yet continue to despise Him, and not to bring forth fruit by His Word? which is no small thing.

And so much shall serve for the aggravations of sinne.

Now wee will come to take away the Excuses. And first, every man is ready to say, Though I faile in many things, yet I hope my meaning is good, I have as good an heart as another man, though I make not such a shew.

2. To quicken our desires after Christ, take away the Excuses of sinne.

1. *Excuse.* Good meanings.

Quest.

But I will aske thee this briefe question. Whence come thy evill words? *&c.* are they not fruits and buds that proceed from a sap within? When sparkes fly out of the Chimney top, shall we not say, there is a fire in the house? If wee see evill words and actions, shall we not say, the corruption is greater in the root, than in the branches?

Thou

SER. IV.

2. *Excuse.* Badnesse of nature.

Thou wilt excuse it, It is my nature, and I hope I shall be excused, and that God will not deale so hardly with me, He knowes I am flesh and bloud, and the strength of my nature.

Well, I will adde something to that I have formerly said, it being a point hard for us to beleeve, and to make use of.

Answ. Aggravates sinne.

I say, the badnesse of thy nature is so farre from excusing thy sin, that it exceedingly aggravates it. I have shewed many reasons, and will now adde these foure, and then it will be evident to you.

First, whereas you thinke your sinne is excusable, because of your natures, you must know it is most strong, and violent, and stirring there; for I will aske you, whence come your sins? It is answered, *Matth.* 15.19. *Out of the heart comes Adulteries, Fornications,* &c. And if out of the heart, is it not thence as from the cause, the Principle? Are they not minted there? And is not every thing strongest in the Cause? If the Dough be sowre, how sowre was the Leaven? If so much ill be in the fruit, there is much more in the Parents of that fruit.

Matth. 15.19.

2

Secondly, as it is strong in the heart, so it is much more abundant there, that phrase expresses it sufficiently, *Out of the abundance of the heart the mouth speaketh:* As it our Saviour had said, There is some evill in the tongue, but it is aboundant in the heart: so that, take any sinfull action, it is a dish of water taken out of the Sea, or like a drop taken out of the fountaine, for there is an abundance, a sea of corruption within.

3

Thirdly, consider that sin in the heart is a spring, and therefore an actual sin, that is exceeding hainous,

is

SER. IV.

is not so much in GOD's sight, as a sinfull lust that is in the heart, because it is a Spring, and therefore is vertually more than a great Pond: I say, vertually more, for it doth more. Take a great vast sin, it is a broad Pond that vanishes away as every action doth, but a lust within, is fruitfull, it is a spring of sin, and therefore is in efficacie more.

Fourthly, the last consideration is neare this, and that is, sin in the heart is permanent, the poison of Corruption remaines, the actions passes, but the sinfull disposition continues in a man, that when GOD lookes on him, He sees him as an hatefull person, He lookes on him, as wee doe on Toads and Serpents, for his very nature is bad, and that continues, and in this regard exceeds sin in action. This I say that you may make this use of it. When you meet with any particular sinne which appeares hainous, let it be as a River to lead you to the Sea. When you see a sin of covetousnesse, of vanity, of wrath, of uncleannesse, let that lead you to the heart, and conclude, that you have an uncleane heart, a contentious heart, a covetous heart, a rebellious heart. This use *David* made of his murder, and upon that occasion he was brought to conceive aright of Originall sin, which perhaps, he never so considered before, *Psal.* 51.4. *In sin hath my mother conceived me*; the greatnesse of his sinne made him breake forth in that manner, *Against thee have I sinned*, that amazed him, it made him to know what Originall sin was, whereof this was but a fruit, and being the spring it must needs have more efficacie. If a man finde any pride in his actions, let him looke to his heart, it may be GOD hath left him to such

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Actuall sinnes should lead us to see original.

Psal 51.4.

SER. IV.

2 Chro. 32 31.

Rom. 9. 22.

such fals that he may see what is within; as it was with *Hezekiah*, 2 *Chro.* 32.31. For this cause GOD left him to try him, that He might know all that was in his heart, that it might be discovered to Him what an heart he had. The Apostle speaketh, *Rom.* 9.22, 23. (a place very considerable, for it may helpe to humble us) of *vessels prepared for honour*, and of *vessels prepared for wrath, and destruction*: the vessels be of two sorts; those for honour, they have a fashion peculiar to them, which when you see, you may say, this is made for such a purpose, and in other vessels you shall see another fashion, and may say, This is not a vessell of honour, but of dishonour. So looke on thy heart, see how it is framed, and when thou seest the fashion of it thou mayest say, for ought I see, my heart is framed, and fashioned to destruction. This use wee should make of our nature, it should be so farre from excusing sinne, that it should aggravate it.

3. The times are times of the Gospell, not of the Law

The third excuse is; But wee live in times of the Gospell, and GOD is full of mercy, and will not deale with us now, as He did with them in the time of the Law.

Object.

Will you make GOD all Iustice?

Answ.

Matth. 5. 20.

I answer, and shew that there is a great deceit in this, out of that place, *Matth.* 5.20. *Except your righteousnesse exceed the righteousnesse of the Scribes and Pharisees, you cannot enter into the kingdome of* GOD. This is spoken to them that were under the Gospell, for He saith, *I say unto you*, &c. The meaning is this, The Pharisees did many things, they kept the Law in a great measure, and thought to be saved by it; but except

except you doe more than that, you shall never be saved. As for example, in the sequele of this Chapter He names foure particulars: The Pharisees say, *Thou shalt not kill*; but that is not enough: I say, *Thou shalt not be angry unadvisedly*. Againe, they say, *Thou shalt not commit adultery*: But I say, *If thou cherishest any lust, though thou never commest to act it, thou committest adultery*. Againe, the Pharisees say, *Forsweare not*: But I say, *Sweare not at all, but let your yea, be yea, and your nay, nay*; *for whatsoever is more than that, is evill*. Let them that sweare, *By Faith and Troth*, consider this. Againe, the Pharisees say, *An eye for an eye, and a tooth for a tooth*. But I say, *You shall doe good to them that hurt you, and blesse them that curse you, and except you doe this*, (which is more than the Pharisees doe) *you cannot enter into the Kingdome of God*. You that think your condition so good, because you have a new Priest-hood, a new *Iubile*, a time of liberty, I tell you, except you yeeld an Evangelicall obedience to all I have now named (which are but some of many more) at all times, and in every particular, although you live under the Gospell, you cannot bee saved, for otherwise the Publicans and Pharisees can doe as much as you, and you must doe more than men can doe by nature, you must do something that is singular, and above the reach of Nature, you must strive to perfection, labouring to bee like your heavenly Father. So much for that.

Object. 4. *Excuse.* The good things we doe, will ballance the evill.

The fourth Excuse is. But wee doe many things that will ballance our sinnes, although we doe some things amisse, yet we doe many things well, we give Almes, receive the Sacrament, it may be, wee come

SER. IV.

to Church diligently; and theſe things, in their conceits, ballance their ſins; and though they ſinne, yet they aske *God* forgiveneſſe morning and evening, and their ſins are not ſo hainous, as if they had done no good at all, and for this they thinke *God* may deale better with them.

Anſw. But it is true in this, as in your Law, Stoppage is no payment. When a man doth ſomething that *God* commands, and leaves other ſome undone; let him know GOD requires a perfect obedience to every Commandement, *Iam.* 2.10. *He that keepes the whole Law, and failes but in one*, that is, omits one duty, *he is guilty of all.* If that be ſo, then every buſh can ſtop but one gap, you have no more than was your duty. If you could doe ſomething ſuperfluous, and more than GOD requires at your hands, it were ſome ſatisfaction. But if there bee other ſinnes wherein you ſpare your ſelfe, and would have a little more liberty, you would not be ſo ſtrait laced in this; ſeeing, I ſay, GOD requires an exact obedience to all, all that you doe is nothing. It matters not how much you doe, if you faile in one, though you be carefull to doe all the duties of new obedience, ſo that there is no Commandement but thou endeavoureſt to performe it to the full, yet if there be one thing wherein thou takeſt liberty, it is enough to condemne thee.

Iames 2.10.

Object. 5. *Excuſe.* Others are worſe. *Anſw.* Againe: But I hope I am not ſo bad as others; I am free from many ſins, wherewith others are tainted; and I have many good things in mee, that they want. To this I anſwer briefly, and ſo will paſſe from it: Firſt, thou mayeſt deceive thy ſelfe much, in thinking thou art not ſo bad as others. Art not

thou

thou cut out of the same peece, and made of the same masse, the same clay? Hast not thou the same nature that other men have? And what is the reason thou runnest not into the same outrages that others doe? Not because thy nature is better, but because thou art more restrained. A Wolfe that is tyed up, is the same with the Wolfe that doth all the mischiefe. This therefore know, that every naturall man is restrained by by-respects. That rule is generall, *Rom.* 3.18. *They have not the feare of* GOD *before their eyes*, when he would have a reason why the nature of man is so bad, having spent the former part of the Chapter in reckoning up the sins to which it is inclined, he gives this reason, They have not the feare of GOD before their eyes; all are alike in this, one is not more restrained than the other. The difference of restraint is in regard of outward actions, there is no new spring of Grace in them, as is in the Saints. Againe, for thy Vertues, take heed thou deceive not thy selfe, for thou must know there be naturall vertues that imitate those which be true, and are very like them; as the *Bristow* stone is very like the *Diamond*, yet there is great difference, one is a Pearle, the other is only a shining stone: So I say, naturall vertues may be very like true, but in *God's* sight there is a great deale of difference. For example, two men may come to die; One man is not afraid out of a stupidity of spirit, and on false grounds may bee as secure as another, that hath peace on the best grounds, and this imitates true faith: So a man that is naturally meeke, may carry it better than one that hath true meekenesse, therefore it is hard to finde the difference; but if you look

Rom 3.18.

SER. IV.

to the principles whence they come, the maſters whom they ſerve, you ſhall finde, they may be good all the way, but not at the journeyes end, they have an ill ſcope, they aime at a wrong marke: Let them have what they will; Circumciſion, nor Vncircumciſion, availes nothing, unleſſe they be New Creatures, elſe *God* regards them not. And ſo much ſhall ſerve for Excuſes.

Means to arme us againſt theſe Excuſes.

Now adde this to the reſt, labour to aggravate your ſin by removing of the Excuſes which the nature of man is witty to invent; uſe the ordinance of *God* which He hath appointed to humble you, and to worke theſe things on your hearts, and that is His Word, *Ier.23.29. Is not my Word as fire, and as the hammer that breaks the ſtones?* The ſcope of the place is to ſhew the power of preaching the Word purely; what is the chaffe to the Wheat? You ſhall know my Word, and diſtinguiſh it from the word of men; my Word when it is right, is as a fire which melts and thawes the hearts of men, and as an hammer to breake their ſtrong and ſtony hearts: Come to the Word powerfully preached, as it is in its owne nature, delivered in the Evidence of the Spirit as it ſhould be, and it will be a meanes to ſoften the heart, and breake thy ſtubborne ſpirit, as an hammer and fire, not ſuffering thee to be at reſt, untill thou commeſt under the power of it.

1. The Word. Ier.23.29.

2. The ſpirit of bondage.

And if with this thou art not ſatisfied, goe one ſtep further to the Spirit of *God*, thou muſt have a ſpirit of Bondage, elſe thou canſt expect no power. All that we have ſaid in drawing this map of ſinne, in adding theſe aggravations, and removing theſe excuſes, is

SER. IV.

is nothing, if GOD give not a spirit of Bondage to cause you to feare, for it is that that makes the Law effectuall, as the Spirit of Adoption makes the Gospell, no man without it can see sinne with a saving, and feeling sight.

How it worketh this in a man?

But how doth it worke this effect in a mans heart? Not by making him feare *God* as a slave, for that the HOLY GHOST will not doe; therefore that is not an Act we can attribute to Him, but my meaning is, The HOLY GHOST by the spirit of Bondage enlightens a man to see his sin, and the sentence of the Law against it, and to judge of his estate with a grievous judgement, and when he sees things as they are, he knowes and feeles the bondage he was in before, though before he felt it not.

I say, the HOLY GHOST enlightens us, which enlightning discovers to us, and convinceth us of sin; and then we looke on the Law, and there finde, *Cursed is he that continues not in all these Commandements to doe them*. Then observing our hearts, and seeing how farre wee are from that rectitude the Law requires, our spirits begin to feare, like a man in bondage, that is shut up in prison, and in danger of his life: therefore, as for the Word, so labour for this Spirit; the Word is a sharpe sword, but how can it wound us without an arme to handle it? And when you have done that, you will easily doe the thing I have exhorted you to doe, that is, you will then come to CHRIST, you will not stand to cheapen the Kingdome of *God*, but you will buy it, though you give all you have for it, and yet will thinke you have a good bargaine; you will not seeke the King-

SER. IV.

dome of GOD in such a lazie, and laxe, and remisse manner, as you were wont to doe, but will take it violently. And if you come to GOD after this manner, if you be driven out of your selves, and see what your owne righteousnesse is, that it will not serve your turne, and therefore seeke for a righteousnesse at His hands, you may bee sure Hee will not deny you. You may see what S. *Paul* saith, *Galat.* 3. 8. That you may be assured, *that seeking you shall obtain*, saith he, *If an Angell from heaven preach another Gospell, or if I my selfe should doe it, beleeve not the Angell, and let me be accurst*: As if he had said, I have made this truth known, that you shall be justified by meere grace, without workes, that you are to come to CHRIST with an emptie hand, bringing nothing with you. If any man now should question this Gospell, and think to bring something of his owne, and will not sticke to this cleare promise; nay, if an Angell come from heaven and contradict it, let him be accursed.

Galat. 3. 8.

This is the true Gospell, and you may beleeve it. If you can therefore doe as S. *Paul* did, *Philip.* 3. 9. *That reckoned all as drosse and dung, that hee might bee found in* CHRIST, *not having his owne righteousnesse of the Law, but that which is through faith in* CHRIST. That when you come to see your condition, you desire the righteousnesse of CHRIST with that earnestnesse that he did, when he reckoned all as drosse and dung, even his owne righteousnesse, which he knew would not serve the turne. If, I say, thou canst thus goe to CHRIST, knowing that no antecedent condition is required, but onely thirsting

Philip. 3. 9.

for Him, being fully perswaded that thine owne righteousnesse is sufficient, and having a saving and firme knowledge, *That mans nature is full of all unrighteousnesse and ungodlinesse:* CHRIST cannot deny thee, he will receive thee to mercy.

We will now briefly come to the next point, and that is this:

There is a revelation of wrath against all unrighteousnesse of men.

Doct. 3. There is a Revelation of wrath against all unrighteousnesse of men.

And that is another thing that will humble us, for there must be two things to doe it; one is to see our sins, to know that there is no worth, no excellencie, no worthinesse at all in us: And the second is, to have an apprehension of wrath due for a sin, and so his misery under the same. Though a man be never so miserable, yet if hee have a bottome to stand on, hee will not goe to CHRIST; but when hee sees his owne nothingnesse, and withall, that the wrath of GOD hangs over him, so that he must sinke utterly, and that there is no way to helpe him, when both these concurre, a man is humbled. Men may have one without the other: As the Scribes and Pharisees (*O yee Generation of Vipers, who hath warned you to flie from the wrath to come?*) they were sensible of wrath, and had so much to humble them, but they did not see that viperous serpentine evill disposition that was in themselves.

Againe, many men may see their sinnes, and acknowledge the insufficiencie of all they have, but they are not sensible of wrath, GOD hath not charged sinne upon their consciences, nor revealed His wrath; and therefore they goe on in a sensleesse man-

SER. IV.

ner, and are no more mooved with the other than ſtockes and ſtones.

Two things to be obſerved.

Now the ſcope of all this being to bring us to CHRIST? I will runne over a few things, which may from hence be obſerved. I ſay, *There is a revelation of wrath from heaven againſt all unrighteouſneſſe.* Wherein marke two things.

1. The certaintie of this wrath.

Firſt, the certainty of this wrath, It ſhall come on all that are unrighteous: And ſecondly, what this wrath is; I will but briefly name the heads, and diſpatch the point.

Proofes of it.

1

Rom. 2. 15.

Firſt, I ſay, there is a certaintie in it, for GOD hath revealed it from heaven, *Rom* 2. 15. They had Thoughts accuſing and excuſing them; the light of Nature told them that they deſerved wrath, Iudgement ſtrucke them with feare.

2

Secondly, it appeares by experience, there be many ſteps, many prints and *veſtigia* of the wrath of GOD in the world continually.

3

Laſtly, by the Scriptures, *Curſed be every one that continues not in the whole Law to doe it.* And as the Law, ſo the Goſpell reveales it, CHRIST *ſhall come to judge the ſecrets of mens hearts according to my Goſpell.* Nay, it is an old Truth delivered before the Scriptures, As in *Iudes* Epiſtle, *Enoth* preached, *Behold the* LORD *ſhall come with ten thouſands of Angels*, &c. And if this will not perſwade, we will reaſon with you a little, for it is not needleſſe to ſtrengthen theſe common truths with reaſon, becauſe wee are not convinced of them enough, which is the cauſe men live without GOD in the world.

4

Therefore conſider, if there be a GOD, He is not a negligent,

negligent, an idle, or unactive *God*, for ſhould he be ſuch a *God*, hee muſt either be dead or aſleepe. But *God* is a living *God*, and if ſo, then the adminiſtration of the things of this world is in His hands, now in that the maine buſineſſe is to puniſh and reſtraine them that be evill, and to reward them that be good.

Againe, if there be a *God*; He will be feared and worſhipped by men; but if Hee would not puniſh men for ſin, if His wrath could not be kindled againſt them, for their provocations of Him, He ſhould doe neither good nor hurt: and it is naturall to men to contemne that that can neither hurt nor profit them; and ſo He ſhould not be feared. 5

Againe, if there be any *God*, He muſt needs be delighted in goodneſſe, He muſt needs have a certaine inclination to that which is holy and right: and if ſo, then He muſt needs hate that, that is evill. If He love light, He muſt needs hate darkneſſe, if He loves life, He muſt needs hate death; and indeed love of goodneſſe proceeds from hatred of evill, and hatred of evill ariſes from love of goodneſſe; and if it bee ſo, why ſhould not hatred be active, as well as love? Therefore, it is certaine there ſhall wrath come *againſt all unrighteouſneſſe and ungodlineſſe of men.* 6

Secondly, what kinde of wrath is this? In this wrath you ſhall obſerve three things:

2. What this Wrath is. Three things obſervable.

First, there is a treaſure of this Wrath, *Rom.* 2. 5. *Thou according to the hardneſſe of thy heart, that cannot repent, treaſureſt up wrath.*

1 It is a Treaſure. Rom. 2. 5.

Now in a Treaſure you ſhall finde three things:

First, it is an heape, and there is ſtill an addition thereto, a man growes richer, and richer, ſaving ſhillings

SER. IV.

lings and pence, and they ſtill adde to the heape. So *God* addes to the heape of His wrath, as men adde ſins, He addes droppes to His Violl, and when the meaſure of our ſinnes is full, then the Violl of His wrath is full, it is ſtill encreaſing. Let not a man thinke, that when he is over the ſhooes, he can goe no further, for wrath receives addition.

Secondly, Treaſures are cloſe, and covered, there being no uſe of them for the preſent. It is therefore ſaid, Wrath is ſowen for the wicked, as joy is ſowen for the righteous, it lyes under the ground for a time: Therefore, doe not ſay *God* is ſlacke, becauſe you finde not His wrath preſently powred forth. It is not ſlackneſſe, but patience: And if you doe of negligence ſin, and *God* markes it not, but is patient towards you, and ſuffers you, know that Hee will not ſuffer that patience of His to be abuſed, but for every houre that you ſpend after the commiſſion of a ſin, without returning to *God*, you ſhall fare the worſe.

Revel. 2. 20. *Revel.* 2. 20. *I gave her ſpace to repent, and ſhe did not*; What then? *Therefore I will caſt her into great tribulation.* So that as *God* is angrie, and as His wrath encreaſes, ſo it lyes hid for a time.

Thirdly, there is an expence of Treaſures, in time of need they bring them forth, and uſe them; ſo doth *God* partly in this life, when Hee ſhall ſmite a man with deſtruction, that ſhall quite ſweepe him away, as He did *Saul* and *Iudas*, partly and ſpecially in the life to come, which is called the declaration of the juſt judgement of *God*, that ſhall then bee declared, which is now for a time hid.

The power

Secondly, as there is a Treaſure of His wrath, ſo there

SER. IV.

there is a power of His wrath, *Psalm.* 90. 11. *Who knowes the power of thine anger?* That is, it is not a wrath like the wrath of men, but a wrath that hath much power in it; so that looke how much GOD is stronger than man, so much doth His wrath exceed the wrath of men. GOD shewes all His power in executing His Iustice on the wicked: Therefore, it is said, *Rom.* 9.22. *What if* GOD, *willing to shew His wrath, and to make His power known, endured with much long-suffering the vessels of wrath fitted to destruction?* That is, He will shew His mightie power in punishing them, as He shewes the great riches of the glory of His mercy on the Saints. GOD is knowne by executing Iudgement, and the greatnesse of GOD is knowne by the greatnesse of the punishment inflicted, and you shall know Him to be an Almightie GOD as well in punishment as in mercy; there is a transcendent power exercised in one as well as in the other: Therefore it is said, *Who knowes the power of His wrath?* You know the wrath of a King is great, because he is powerfull; and how much the power of GOD exceeds the power of a King, so much His wrath exceeds the wrath of a King. It is therefore compared to a consuming fire that devoures all, to the wind that breakes the Rocke in sunder, and to an over-flowing River that carries all away with it. Consider GOD therefore in the greatnesse of His power, for such is He in His wrath.

Rom. 9.22.

Thirdly, consider the suddennesse of it, it comes suddenly on men, and that makes it the more fearefull: If GOD gave warning, it were another case, but Hee surprises men before they be aware. It is

3. The suddennesse of it.

true

SER. IV.

true that Damnation ſleepes not, but travels as faſt as thy ſelfe, and will meet with thee at thy journeyes end, but men know it not. Therefore, when you ſee this to be your caſe: What makes you ſecure? You feele it not, you have no ſenſe of evill, you live by ſenſe, and not by faith. But conſider, wrath comes ſuddenly, which is enough to awake a man out of his ſleepe of ſecurity; for let him thus reaſon, If GOD meant to ſave me, He would give mee no reſt in ſin; for whom Hee intends to ſave, Hee afflicts beforehand, that they may not periſh with the world, but thoſe that will goe with the world He ſuffers to goe. That is a terrible ſaying in the firſt Booke of *Samuel*, the third Chapter and eleventh verſe, ſpeaking of *Hophni* and *Phineas*, ſaith *God, When I begin, I will make an end*, and this is the ſentence of all the wicked. It is ſmall comfort that you are free, it being with you, as with them that be ſeldome ſicke, that when they be ſicke, for the moſt part die for it. When all things goe well with the wicked, then the wrath of *God* comes like an Earth quake, which by reaſon of the winds being incloſed in the bowels of the earth, hath a calme preceding it; and ſo there is a calme in mens ſpirits, before the Earth-quake of *God*'s wrath comes, and then it is as a theefe in the night, who comes when they be in a dead ſleepe, and leaſt looke for him: After this manner, comes the wrath of *God* on the wicked, as it is threatned, *Prov.* 1. 27. *There ſhall come on them ſudden deſolation, and deſtruction ſhall over-take them as a whirle-wind*, it ſhall ſurprize them on a ſudden; and this may make them to tremble, when they conſider that ſin is attended with

1 Sam. 3. 12.

Simile.

Simile.

Prov. 1. 27.

SER. IV.

with deſtruction; when they ſin, either *God* puniſhes them preſently, and then there is ſmall cauſe of joy, for the bitterneſſe is more than the pleaſure, or elſe He lets them alone, and there is nothing in the world worſe than to thrive in ſinne, for then deſtruction will come ſuddenly.

Vſe 1. See what ſin is.

The uſe then you are to make of it, is, Firſt, to teach you to ſee what ſin is, in that it hath the wrath of *God* for its Concomitant. We are apt to make a mocke of ſinne, we are ready to ſlight ſin, and to lay it in the light ballance of Common opinion, and not in the ballance of the Sanctuary, and ſo we come to be deceived: Therefore this word, *Revealed*, muſt be marked, it intimates that we are backward to take notice of it; except the *Lord* reveales His wrath from heaven, and take us in hand to convince us of ſin, to ſhew us our corruption in its owne colours, for wee looke on theſe things by a falſe light.

Thinke with your ſelves therefore, what that muſt be which *God* puniſhes with eternall puniſhment. See what it is in the puniſhment of CHRIST our Surety, thinke what that is that brought CHRIST from heaven, what that is that caſt thoſe Angels into hell, to be bound in chaines of everlaſting darkneſſe.

Againe, ſee it, as you uſe to ſee it in the day of Death, for then men are commonly awake, ſee how it is then preſented, if it be not then terrible.

Againe, judge of ſin as men enlightned doe looke to holy men how they judge of ſinne; And, which is without exception, ſee how the Scripture preſents ſin with this Concomitant, the wrath of *God*, as an evill, and bitter thing. See the Propher *Ieremie*, the ſecond Chapter,

SER. IV.

Vse 2. Labour for a Sense of the wrath of God.

Chapter, and it is certaine that the judgement of the Scripture is right. And let all this humble you.

Secondly, make this use of it, learne to adde this to your humiliation. As you must labour to see your state, to have that corruption of nature which is in you, discovered: So you must labour for a sense of the wrath of *God*, which if you get not, you will never be humbled: Labor to see *God* Himselfe in His wrath, looke not nakedly on an affliction, but see *God* in it. If a man hath a sight of Him, the Creator, it will wholly amaze and humble the Creature. *Eliah* was not moved with the wind that rare the Rockes, nor with the Earth-quake, though terrible, but when *God* came (though in a soft voice, yet) the presence of *God* humbled him, that made him cover his face with his Mantle.

There bee two kindes of Affliction, one is that which the Creature is able to beare, the other sort is, when *God*'s hand is in it, when they are mingled with His wrath. These be like arrowes dipped in venome, that make a deeper wound, and such an one as is incurable: when you feele the wrath of *God* in any affliction, let it be but a light apprehension in it selfe, yet when the *Lord* shall set it on, and mingle it with His wrath, it will grow insupportable.

Iudas before his Treason thought thirty peeces of silver to be a great matter, and that he had got much by it, but when *God* did manifest Himselfe, and revealed His wrath a little, so that hee saw *God*, and had a feeling of Him, (as every man shall have sooner or later) you see what a condition he was in.

So it was with *Belshazzer*, It was his feare of *God* when

when he saw the *Hand*, it was not the hand, but the apprehension of *God*'s wrath that raised his thoughts, and loosed his loynes, and made his knees knock one against the other.

So *Saul*, when he heard the Word of *God* by false *Samuel*, it cast him on his face, he cared not for any thing that men did to him, (you know how *David* described his valour) but when *God* comes to him, that humbles him.

Consider what it is to have the mighty *God* of Heaven and Earth to be thine Enemie, who hath all things at His Command, and if He be thine Enemie, all things shall worke together for thine hurt, as every thing shall be for thy good, if thou be in favour, and covenant with Him.

If thou say, but I feele nothing for the present; Remember, though thou feelest it not for the present, yet there is wrath laid up for thee, *God* hath it in store: Remember *God*'s dealing with them that sinned against Him; *Shimei* had committed a sin that in *God*'s sight deserved death; so did *Adonijah*; so did *Saul* and his seven sonnes, that were hanged for breaking their oath with the Gibeonites: You see how long these lay, as if *God* had forgotten them, but at length He brings them all to death.

He doth not powre out His wrath on the sudden, perhaps thou shalt feele nothing of a long time, but thou art condemned, and when the Gaole-delivery comes thou shalt be executed, for *God* remembers thy sins. *Cains* sin lay at his doore, though he saw it not, it was not taken away, but continued, and it not only continued, and kept awake, but it cryed day and night,

SER. IV.

night, unto him, untill the crie entred into the eares of the *Lord*.

The cry of ſinne is like the cry of an Hireling, to whom the juſt Maſter, when the day is finiſhed, payes ſuch wages as he deſerves: So a ſinner, when his time comes, is remembred before GOD; though wrath hath beene reſtrained for a time, yet now it ſhall ſeaze on him.

We ſhould learne by this to humble our ſelves.

Vſe 3. Goe to Chriſt.

And laſtly, if wee finde the wrath of *God*, and no way to eſcape it, then goe to CHRIST: for theſe two things we muſt doe:

Firſt, we muſt have our mouthes ſtopped, that ſo all men may be culpable before Him.

Secondly, we muſt be ſhut up in priſon, He ſhuts up all under ſinne, that the promiſe might be to them that beleeve; when a man is ſhut up under the wrath of GOD, ſo that there is no evaſion, this will bring him in.

Indeed, if the minde of a man can finde any way to get out, he will never come in to CHRIST.

But when he ſhall not tell how to ſcape the wrath of GOD, if he ſin againſt man, man ſhall judge him; but who ſhall, when he ſins againſt GOD? If he conſider the Terrour of GOD's wrath, if he be ſhut up, and his mouth ſtopped, and he left inexcuſable, and ſhall ſee himſelfe a miſerable man; I ſay, this will make him goe home to CHRIST.

And that is the uſe you ſhould make of it, and be ſure He will receive you, if you goe to Him.

Sinne is like the firy Serpent, and the Wrath of GOD like the Sting, when you are wounded there-

with,

with, then know there is no way to be healed, but to looke up unto IESUS CHRIST, the Brazen Serpent, (and if a man be not wounded, he will not looke up) GOD's promiſes are generall, He hath bound Himſelfe in His Word, *Goe and preach the Goſpell to every Creature*, none excepted, and let him that is athirſt come, and take the waters of life freely. Let theſe drive thee to the LORD CHRIST, and thou ſhalt certainly be accepted.

And ſo much ſhall ſerve for that point.

6 JY 59

The end of the fourth Sermon.

THE FIFTH SERMON *VPON* HVMILIATION.

ROMANS 1. 18.

For the Wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, which With-hold the Truth in unrighteouſneſſe.

AND now we have almoſt gone thorow theſe words; the laſt part of them remaines, that is, *which with-hold the Truth in unrighteouſneſſe.*

Of with-holding the Truth in unrighteouſneſſe.

Wherein, after the Apoſtle had declared the corruption of mans Nature in generall, he now pitches on one particular, eſpecially, that is, ſuch

SER. V.

as *with-hold the Truth in unrighteousnesse*; against whom the wrath of GOD is revealed.

Three things considerable.

In these words, marke these three things: First, that there is a truth which GOD hath written in the hearts of naturall men. Secondly, that this truth is with-holden by them. The word in the Originall, κατεχόντων, signifies, keeping it in Prison, it is kept downe, not suffered to rise up, and shew it selfe in practise and action. Thirdly, the cause of it is, our of love to unrighteousnesse, or delight therein, that is, of unrighteous lusts. But we will put all these into this one Proposition.

Doctr. Men before regeneration with-hold the Truth in unrighteousnesse

It is the condition of the best men before regeneration, to *with-hold the Truth in unrighteousnesse*. That is the point. *Paul* speakes not of the condition of some few, but of the condition of men in generall. And these bee the men against whom the wrath of GOD is chiefly revealed, these be the men that of all other think themselves the free civill men, that carry themselves soberly, deale justly with men, that doe well in many things, that indeed know much, but practise not according to knowledge: these, I say, be the men against whom the wrath, &c.

Object.

It may be you will object here, That is strange, that the more truth is revealed to men, the more knowledge they have, the more morall vertues they practise, the worser it shall be with them?

Answ.

For answer to this, you must know, that the having of this Truth, the bestowing of any of these common graces, puts no man into a better condition. It is *God's* worke, and put upon His reckoning onely. Indeed the using or abusing of them is his owne worke

SER. V.

worke, and put upon his own reckoning. And therefore in regard he may abuse them, they may doe him hurt. And those that have much of these Truthes, but use them not, or that if they doe use some of them, yet doe it for their owne ends, and not simply for *God's* glory, are as abominable to *God*, as those that runne into the greatest outrages. Men that are more civill, are like Wolves tied up, others are like Wolves at liberty. It is true, other men doe more mischiefe, that is, they commit more sinfull actions, and consequently run into more guilt, and their condemnation shall be greater; but those that are tyed up, that by civility have their Lusts restrained, are no lesse abominable in GOD's sight than others: a Wolfe tyed up is as hatefull to a sheepe, as one that is at large; and so it is with these men, for it is the condition of the best men, before Regeneration, to *with-hold the Truth in unrighteousnesse.*

Difference betweene civill and prophane men.

Now in this point wee will handle three things: First, what this truth is. Secondly, how it is withholden. Thirdly, the greatnesse of the sin of *withholding the truth*, &c.

For the first, what this Truth is, you must know there is a two-fold kinde of Truth.

1. What this Truth is. A three-fold Truth.

First, a natural Truth written in the hearts of men, to whom the Scripture was never revealed. 1

Secondly, a common Truth, or common knowledge, such as they have that live in the Church, but are not sanctified. 2

Thirdly, a spirituall knowledge, which sanctifies the heart of them in whom it is; the two first whereof, naturall knowledge and common knowledge, naturall 3

SER. V.

turall men may have. Now the thing we have to doe, is to ſhew you what this knowledge here meant is, becauſe the difference is not very apparent. Now as to underſtand what an accident is, you conſider the ſubject, the Author, and efficient, and the extent thereof; ſo conſider you theſe three things, and then you ſhall know what this Truth is.

1 The ſubject of this Truth.

Firſt, where this Truth is: now there is a Truth placed in the ſpeculative part of the minde, or underſtanding, which is that, by which we know and judge aright concerning GOD and morall vertues, what is good, and what is bad, what is juſt, and what is unjuſt; whereby many men can diſcourſe learnedly and clearely, as *Seneca*, and *Tully*, and others of the Heathen, in whom, we finde many glimmerings and ſparkles of true light. As we may finde Flowers in the waſte, though the proper place be the Garden. The Church is the Garden of GOD, as in *Canticles*, *My Siſter, my Spouſe is as a Garden incloſed*: and it is true, theſe Flowers properly grow there, and if you will have them, you muſt ſeeke them in the Scriptures, in the Church of GOD: but we may likewiſe finde them abroad.

Secondly, this Truth is placed in the practicall part of the underſtanding, and that is when we judge of good things to be done, and of ill things not to be done; and that as having reference to GOD that ludges or rewards: And this is it Divines call Conſcience, and it differs from the other in this, that that judgeth ſimply, whether it be good or bad, but this gives lawes, and rules, and edicts of life, it tells us, this muſt be done, and this muſt not be done: ſo there is a

Treaſure

Ser. V.

Treasure first of speculative, then of practical Truth. But besides them, there is in the third place, another thing issuing from both these, which shoots it selfe into the will and affections. And that is it which the Schoole-men call *Synteresis*, that is, a certaine Inclination to that which is good, and a reluctance to the contrary. There is in naturall men not only a light to know that this is good, or not good, and a Conscience to dictate; this you must doe, or not doe; but there is even an Inclination in the will and affections, whereby men are provoked to doe good, and to oppose the Evill. And therefore the proposition is true, that naturall men have some truthes, because they have this Inclination remaining, even in the worst of them. As the aire though it be darke in the night, yet there is a little light (though it be very little) by which we can discerne somthing. So that thus far men may go, to know the Truths of God, to have a practicall knowledge of them, to have an inclination to that which is good, and a dislike to that which is evill.

Secondly, whence comes this knowledge: It comes from Iesus Christ, the second Person in the Trinity, *Iohn* 1.9. *Iohn* was not the Light, but He was the true Light, *which enlightneth every man that comes into the world:* It is He that infuses light into the heart of every man, as Hee is the true good, that makes good; and as it is true fire that begets fire, so it is true light that enlightens. *Iohn* was not that Light, neither is any Minister of the Gospell, for they enlighten only by way of propounding the object, but Christ opens the understanding, and puts light within, therefore He is the true Light.

2. The Author of it. Iohn 1. 9.

SER. V.

3. The extent of it.

Now thirdly, for the Extent of this, to know how farre it reaches; It enlightens every man that comes into the world, none is excepted, every man hath a part in this Light. And if that be questioned, hath every man such light, such Truths revealed to him, by which he knowes what he ought to doe, in a great measure, and what he ought not to doe, the Apostle proves it by foure Arguments in this Epistle (to goe no further for proofe:) First, they must needs know much, for they have meanes to know it. The invisible things of GOD are made knowne by the things they see. The heavens are the worke of His hands, and they declare it, and every man understands their language. If we should preach in Greeke or Latine, every man, haply, could not understand us, but their Language every man understands.

Secondly, Every man hath thoughts excusing or accusing him, saith the Apostle, *Rom.* 2. 14. which shewes that hee hath this Light, for that proceeds from Conscience and light, shewing what is evil, and what is good; there is a secret remorse of Conscience in the worst.

Rom. 2. 14.

Thirdly, They doe the things contained in the Law, therefore they shew the effect of the Law written in their hearts; they doe many morall things, which shewes that they have the Morall Law.

And last of all, they judge other men, they are able to finde fault with the best, to spie out what is amisse in the most holy man, and be ready to blame him for it, *Rom.* 2. 1. *Thou which judgest another, dost not thou condemne thy selfe?* All this makes the point

Rom. 2. 1.

evident

SER. V.

evident, that every man is enlightned. And ſo you ſee what this Truth is, where it is placed, whence it comes, and how farre it extends.

2 How this Truth is with-holden.

And now wee come to the ſecond particular, to ſhew how it is with-holden. It is *with-holden*, ſaith the Apoſtle, out of *unrighteouſneſſe*, that is, after this manner: When men know that ſuch things are true, and that they ought to do them, yet out of their love to, and delight in their unrighteous luſts, they practiſe not according to knowledge, they have ſome light in them, but their darkneſſe will not ſuffer that light to ſhoot forth it ſelfe into their actions, into their whole Converſation: As it is excellently expreſſed in *Iohn* 1.5. a place worth your conſidering; *The light ſhone in darkneſſe, but the darkneſſe comprehended it not*; or, the darkneſſe received it not. The meaning is this, When *Chriſt* ſhines in the hearts and conſciences of men, there the light ſtayes, it goes no further, it is ſhut up within the wals of their conſciences, within the compaſſe of that one faculty, it doth not ſhed it ſelfe into all the reſt of the ſoule; therfore it doth not enlighten the ſoule, though there be ſome light, yet it doth not turne the darkneſſe to light, and hence it is, that it is impriſoned, for it is ſhut up, and cannot put it ſelfe forth.

Iohn 1. 5.

Thus the light in a naturall man is ſhut up: As for example, Take the light of a Starre in a darke night, and compare it with the light of the Sunne, the Star will ſhew it ſelfe, and no more, it cannot turne the darkneſſe to light, but the light of the Sunne, though never ſo little, looke in what meaſure it appeares, it ſcatters the darkneſſe from Eaſt to Weſt: So there is

light

SER. V.

light in the mindes of men, which is but as a Starre in a darke night, which doth not take away the darkneſſe; but if it be a ſanctifying light, it is like the light of the Sunne, not ſhut within a narrow compaſſe, but ſpreading it ſelfe into all the parts of the ſoule: Or as if a candle be brought into a roome, it lightens all the houſe, but if it be a ſparke of fire, it ſhewes it ſelfe, and glowes, and does no more, it doth not enlighten the houſe.

It is ſo in carnall men before Regeneration, all the light they have doth but glow in their breſt, ſhewing it ſelfe there, and making it evident that they have ſuch knowledge, but it is not a candle that enlightens all the roome, that enlightens all the corners of the ſoule. Therefore in *Mat.6.22.* CHRIST ſpeaks of *a ſingle eye*; when the eye is right, it makes the whole body full of light, that is, when the knowledge is right indeed, when the knowledge a man hath is ſanctifying, and powerfull, then it enlightens a man round about, that he may ſee which way to goe, but if it be a common light, which he termes a double eye, it will not ſufficiently direct. Like thoſe holy men that the Apoſtle ſpeakes of, *Philip.2.15.* That *ſhine as lights in the world*, that is, men ſee them, they looke on them, but they doe not change their darkneſſe into light; or like that light ſpoken of by Saint *Peter*, *2 Pet.1.19.* that ſhineth in a darke place.

Matth.6.22.

Phil.2.15.

2 Pet.1.19.

Queſt. Why men impriſon the truth.

If you will know what is the reaſon that there ſhould be a light in the conſcience, and the minde of a man, which nevertheleſſe worketh not on the will and affections, but is ſhut up there.

Anſw. I anſwer, there is a double reaſon: The firſt is that

ſpoken

SER. V.

spoken of in 2 *Thess.* 2. 10. They receiued the Truth, but not the loue of the Truth, and therefore they hate it: Now what a man hates he keepes off as much as he can, it must not come neare him, for he counts it his enemie, and therefore will not suffer it to diffuse it selfe into the rest of the faculties of the soule.

2 Thess. 2. 10. They hate it.

Another reason, which goes hand in hand with this, is, they loue darknesse rather than light, and therefore they are not every way enlightned, for what a man loues, he desires to preserue, to hedge about, and to keepe safe: Thus men cannot abide to haue darknesse taken away by any Information or Admonition, for they desire to preserue it; *Rom.* 1. 21. *Their foolish heart was full of darknesse, they knew* GOD, *but they glorified Him not as* GOD: Though there was light, yet their heart was full of darknesse, and because they loued this darknesse, therefore they would not haue it expelled. As a man commits a filthy act, or unseemely thing, desires to haue the light put out, because it is contrary to that which should cover and cloake his action: Thus men imprison and shut up the light, not suffering it to disperse it selfe into their soule.

Rom. 1. 21.

But in this imprisoning of this light, you must know all goe not the same way to worke, for there be these foure different wayes of doing it.

Foure wayes of imprisoning the Light.

First, some there are which imprison this light meerely by laying it aside, meerely by forgetting it, by suffering it to lye still, and not awaking it; when men remember not what they haue to do, they are so busied about other things, so transported with pleasures and lusts, so occupied in cares, and things of

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SER. V.

the world, that this comes not into their mindes, they consider it not.

2 Secondly, Others with-hold it out of perverseness of opinion, their judgements are not right, they doe not thinke that such things ought to be done, they are not perswaded that such an exact strictnesse of holinesse is required, they thinke men may live after another manner; and thus they doe imprison the light; so doe all Heretikes that beleeve lyes, and so with-hold the Truth.

3 Thirdly, there bee some that faile in neither of these, they remember the Truth well enough, and they have no false opinions concerning it, but they Act. 7. 51. resist the Truth, as *Stephen, Act.* 7. 51. speakes of some that *resisted the Holy Ghost*, that is, when their opinion's right, and they remember it too, but they suppresse it, they keepe it downe, they suffer it not to come forth, out of their love to unrighteousnesse, to some lust wherein they are resolved to please themselves.

Lastly, there be some that imprison the Truth, not out of any of these three respects, but because they mis-apply it, men that know it, that have no perverse hereticall opinions, that likewise doe not resist it, that make not warre against it, that doe not rise in rebellion against it; but yet when they come to the point, out of false distinctions and evasions which they have invented, they wrest the rule of Truth, they bend it too much to their owne particular affections, and practice; though they know the Truth in generall, yet in particulars they seeke to evade it, and faile in applying it. As for example, Men doe not thinke

Sabbath.

Sabbath-breaking good, but now the queſtion is, whether the action I doe at ſuch a time be Sabbath-breaking or no? Here they finde a diſtinction to put it off; ſo vaine Company, I know, is to be avoided, but whether this be ill Company is all the queſtion. All theſe wayes men are ſaid to impriſon the Truth. And ſo much for the ſecond particular.

3 How great a ſinne it is to with-hold the Truth in unrighteouſneſſe.

The third thing we propounded, was to ſhew how great a ſinne it is to with-hold the Truth in unrighteouſneſſe, and that will appeare from hence.

1 It brings greateſt condemnation. Iohn 3.

It is that which brings the greateſt Condemnation of any thing elſe; *This is the condemnation, Iohn 3. that light is come into the world, and men loved darkeneſſe better than light:* As if he had ſaid, there be other things for which *God* will puniſh men, but this above all the reſt deſerves condemnation, it brings great, and ſwift condemnation, that light is come into the world, but men, *&c.* That is, when men ſhall be informed, when GOD ſhall reveale His Truth, ſo that His light glares in their eyes, and they cannot but ſee it, and yet they love darkeneſſe more than light, this puts men into farre worſe condition, than if they were altogether ignorant of the Truth. Elſe why ſhould *Peter* ſay, *It had beene better they had never knowne the way of righteouſneſſe?* They ſhall periſh that be ignorant of theſe Truths, and of the degree of them, but at the day of Iudgement it ſhall be a great deale harder with them that know and doe not practiſe them: As *Ier.* 5. 4. *Surely*, ſayes the Prophet, *they are a poore and fooliſh people, they know not the wayes of the* LORD, *nor the Iudgement of their God:* They ſhall therefore periſh; but then there is another

Ier. 5. 4.

SER. V.

other Generation that know GOD: *I will get mee to the great men that have knowne the wayes of* GOD, *but these have altogether broken the yoke, and burst the bonds:* That is, these be the men with whom GOD is most angry, upon whom this condemnation shall fall heavie, that know the Iudgement of their GOD, and yet breake His bonds, that know, and doe not practise.

2 It provokes Gods wrath.

Secondly, (to goe no further than this place) *The wrath of* GOD *is revealed from Heaven,* but against whom? against *them that with-hold the Truth in unrighteousnesse:* That for which GOD is angry, for which His wrath is revealed against men, in a speciall manner must be a sinne. It is true He will punish other sins, but these words are not here used in vaine, for they that doe thus sinne out of contempt, and amongst men, a sin out of contempt kindles wrath; in like manner, they that know GOD's will, but practise not according to knowledge, provoke GOD's wrath against them. An excellent place for this, is *Hebr.* 3.9,10. you shall finde this the case of the people, when they knew not GOD at all, or but a little number of them, GOD blessed them all that time, but when Hee had revealed Himselfe fully to them, and had endured them forty yeares, when *they tempted Him, proved Him, and saw His workes,* then *He sware in His wrath that they should not enter into His rest.* His wrath was then kindled, and that in such a measure, that Hee entred into such an oath. Now when GOD takes an oath, the decree is peremptory, and never to be reversed; and that is the condition of them that with-hold the Truth in unrighteousnesse, *The wrath of* GOD *abides on them,* Ioh. 3 ult.

Heb. 3.9,10.

Iohn 3. ult.

GOD

SER. V.

GOD may be angry with His owne children, as a father is with his sonne, but His wrath abides not on them, He takes them to favour againe; but they are in a miserable condition, on whom the wrath of *God* remaines. And consider what His wrath is; The violence of a Lion is terrible, the wrath of a King is great, but who knowes the power of GOD's wrath? And therefore since the wrath of GOD shall in such a manner bee *revealed against such as with-hold the Truth in unrighteousnesse:* You need no other Argument to shew that the sin is great.

3 From the kind of punishment. Rom. 1. 26.

Againe, one Evidence more is in this very Chapter, that is from the kinde of punishment, for punishments, you know, where the Iudge is just, are according to the measure of the sin. Now marke, GOD punishes this with giving them up to a reprobate sense; *For this cause* (saith the Apostle, *Rom.* 1. 26.) GOD *gave them up unto vile affections:* And afterwards in the eight and twentieth verse, *As they regarded not to know* GOD, even so, or therefore, GOD *delivered them up to a reprobate minde:* that is, a minde without knowledge, an injudicious minde, that cannot judge of things. And looke in all the Booke of GOD, among all the Armies of sorrow, there is not any like this, to be given up to vile affections, to lusts, to an injudicious minde in matters of *God*, and things belonging to their salvation. This punishment shewes the greatnesse of the sinne, but men slight this, as it is the greatest judgement, so it is the least felt; men lye at rest, they are cast into a dead sleepe, but it is like the sleep of them that have crazie braines, they wake in a frenzie, so these shall wake in an horrible astonishment,

SER. V.

nishment, their sleepe is such a calme, as will end in a tempest, and such a tempest as shall never be blowne over. Therefore, let no man blesse himselfe in this, I feele none of these things, for thou hast the greatest judgement on thee, when thou feelest it least. And so much for the three things I propounded to you, what this Truth is, how it is with-holden, and the greatnesse of the sinne: now wee will come to make use of it.

Vse 1. To humble us.

And the first use we are to make of it is that which is the maine scope of the Apostle here, and that for which wee pitched on these words, and that is to humble us, to learne to know our selves, to know in what condition we are, for the Truth is revealed to us, but we with-hold it in unrighteousnesse. This Truth that should rule in the hearts of men, that should be as the supreme governour in the soule, of which it may be said, as it is said of the Peace of *God*, Let it rule in your soules, that whereby men should be acted, is by men imprisoned. Therefore, *Rom.* 2. 9. the Apostle denounceth, *Tribulation and anguish upon every one that disobeyes the truth*: Intimating that Truth is our King, that should governe and rule in our hearts; now when men disobey it, nay, goe further, imprison this Truth, it is as when men imprison their lawfull King, or servants their Master, and they runne riot, and at liberty in the meane time. And this is our case; we doe with it, as children doe with their Masters, we desire to be rid of it, because it watches over us, and so we grow enemies to it. And this is no small sinne, for if we consider whence this comes, who puts it into our hearts, it will appeare hainous;

Rom. 2. 9.

by

SER. V.

by the Law of man it is death to kill children that are begot by man, but this Truth is begot by the HOLY GHOST, it is put in by the Spirit of GOD; and to extinguiſh this Truth, not to ſuffer it to live, not to nouriſh it, not to bring it forth, is the great ſin of all. Even the Heathen ſhall riſe in Iudgement againſt Chriſtians for this, who maintained the Veſtall fire; becauſe they conceived it to come from heaven, they for that cauſe never ſuffered it to goe out. But this Truth is a fire which came from heaven, a ſparke put into the breſts of men to guide their feet into the way of Peace; when men ſhall extinguiſh this Truth, let it goe out, and not maintaine it, the Heathen ſhall riſe againſt them in judgement; as the men of *Niniveh* ſhould riſe up againſt the men of that Generation among whom CHRIST lived. Wee are wont to take care of precious things, conſider the preciouſneſſe of this Truth; what is precious we will not be willing to deſtroy, as the Prophet ſaid of the bunch of Grapes, *Deſtroy it not, for there is a bleſſing in it.* And what doe you thinke of this Truth? Is it not a precious thing? Yea, it is the chiefe thing in a man. In a ſhip a wiſe man will have an eye to the rudder, for that turnes all the reſt of the body of the ſhip. Of all things in our ſelves we looke to our eye, the guide of the body; ſo we ſhould learne to watch, and bee tender over this Truth, as over our eye, for the one is the light but of this life, the other is the light of the ſoule to eternall life. In *Micah.* 3. 6. It is threatned as a great Iudgement, when GOD ſhall turne their Viſions into night, and their Divinations into darkeneſſe, when the Sunne ſhall goe downe on their Pro- Micah. 3. 6.

Phets, and the day shall be darke on them, and will you bring this Iudgement on your selves? They that are guilty of this, that have not used this Truth, but imprisoned it, and laboured as much as they can to cause the Sunne to goe downe, and rise no more, to turne the day into night, let them consider what the sin is; when you reade the story of the Kings, and heare them saying to the Prophets, *Prophecie not*, imprisoning them, as *Ahab* did *Micaiah*, and slaying them, as *Ioash* did *Zechariah*, you will little thinke you are guilty of the same sin: but when this Truth comes as a Prophet from GOD, and tels you, such and such things ought to be done, and such and such evils ought to be abstained from, and you shall desire it to be silent, and shall say, Prophecie not, when you shall not suffer it to speake freely, I say, your sinnes shall be as great as theirs; therefore learne to consider of it, and be humbled for it: men are wont to thinke their condition better, because they know more than others, but it is quite contrary, for nothing aggravates sin more than that. It is an extreme folly in men, when they cannot deny the fact, they slight the fault, and will not acknowledge it. It was *Adam's* fault, when GOD came towards him, hee fled, and hides his sin; and it is the fault of all *Adam's* posteritie. But let men know, that the quite contrary way is the way to Salvation. It is not with GOD, as it is with men, among whom confession makes way for condemnation; for, with GOD, confession is the way to Salvation. Therefore be not unwilling to examine your selves, consider how much you have knowne, what truthes have beene revealed to you.

Doe

SERM. V.

Doe this with one eye; with another eye looke on your lives and ſee how ſhort your practice hath been of your knowledge, come willingly, and if you confeſſe, you ſhall be forgiven. This will drive you out of your ſelves, it will bee your Schoole-maſter to bring you to CHRIST. They that carry this light in a darke Lanthorne, that rake theſe ſparkes in the aſhes, that as they would not have others ſee what they doe, ſo neither would they have their owne Conſciences take notice of it that will ſinne, let men ſay what they will, that live looſely, that either heare not, or regard not what they heare, let them conſider it, for they doe in a ſpeciall manner impriſon the Truth, they with-hold it in unrighteouſneſſe; labour to know the ſin, your miſerable condition, and learne to be humbled under it.

Vſe 2. Sheweth the miſery of thoſe men that are near the kingdome of God, but not in it.

A ſecond uſe we may make of this, is from hence to diſcerne the condition of thoſe men which are miſerable, but ſee not their miſery; that are neare the Kingdome of *God*, but not in it: Men that are meerely civill, that heare much, and doe much, and goe farre, keeping their lights burning till the very point of the Bridegroomes comming, and for want of a little more oyle are excluded; as *Ananias* for a little reſervation loſt all; and the young man in the Goſpell, that kept all the Commandements of the *Lord* from his youth up, that came within a ſtep, but never into the mountaine of the *Lord*. This is a race many miſſe of, as the Apoſtle, 1 *Cor.* 9. ſpeaking of many running in a race, ſayes, *Many run, but all obtaine not*, that is, there is a company of men runne in the wayes of *God*, as well as the Saints; both runne,

both doe very much, if you looke on the wayes they goe, you shall scarce finde difference in any outward action that they doe, yet, many obtaine not; and why? they eyther run not as they ought, or else they hold not out to the end: *Amaziah* and *Ioash* ran long, almost to the end of the race, but because they continued not faithfull to the death, they received not the Crown of life: these be the men that come neare the Kingdome of Heaven, but never enter into it. And the scope of the Text serves to discover these men; when wee heare therefore that there is such a generation, it concernes every man to desire to know his condition, lest he should be of that number; for that cause we will spend this use in discovering these three things: First, that the good things that these men have in them doe them no good. Secondly, that they doe them much hurt. Thirdly, I will set downe how farre they goe, and yet how farre short they be of that which is proper to the godly.

Their misery is in three things.

1. The good things, that they have, doe them no good.

I They are the worke of the Spirit. Hebr. 6.

First, I say, the good things in them doe them no good, for they are the gifts of the HOLY GHOST, and shall bee found to the praise of the HOLY GHOST, and not to their owne advantage at all, they are not their owne, but the workes of the Spirit within them. *Hebr. 6.* the Apostle speakes of men *enlightned*, and that have *tasted of the gift of the* HOLY GHOST, that is, there be gifts that the HOLY GHOST puts into their heart, as we lay flowers in the window, which doe not grow there, or as some Out-landish fruit which is brought over, but it will not grow in our Countrey, except the soile be altered, and changed, it will not thrive there, nor bring forth

SER. V.

forth fruit to any purpoſe: So though theſe things be in them, yet they are not theirs, neither ſhall they be to their owne praiſe, and advantage.

2 They make them not good.

Againe, they cannot do them good; becauſe they doe not make them good; they doe not as Divines ſay, *redundare in perſonam*, they make not any mans perſon better; though a man, not yet truely regenerate, have never ſo many excellent things in him, yet his perſon is never the better for them. As we ſay of godly and regenerate men, though they commit evil, yet their perſons are good in *God*'s ſight. *God* ſees their evill, but He ſcowres them by affliction, and He hates the evill, but loves the perſon, which ſhewes that the perſon is not accounted evill; for if the perſon were evill, He muſt needs hate it. On the other ſide, they that have received common Graces, though they have gone far, yet their perſons are not the better, but the ſame: and there is good reaſon for it, for it is not the perſon that doth the good thing: But as S. *Paul* ſayes of ſin, *It is no more I that do it, but ſin that dwels in me*; ſo they may ſay, It is not I that do it, but the good that is in me: therefore it is reaſon it ſhould not doe them good, when it makes not their perſons good, but leaves them the ſame notwithſtanding. So that it may bee ſaid of the good things in them, as is ſaid of beauty in an evil woman, or as of a Pearle in a Swines ſnour, the things be good and precious, the Pearle is a Pearle indeed, yet not withſtanding they may be evill women, in whom beauty; and Swine in whom the Pearle is found. So you ſee the firſt, that though a man have excellent things in him before regeneration, yet they ſhall doe him no good.

SER. V.

Secondly, which may make every man looke about him, and to consider with feare and trembling, if it bee not his owne case: If a man shall have these Truths revealed, but he shall either let them lye still, and rust, or if he bring them to action, shall checke and curbe them, and not use them as he should, they shall encrease his condemnation.

2. They doe them much hurt.

And that may be made evident from hence, the sinnes such men commit are augmented and aggravated, from hence they are committed against more light, and the more their light is than others, the greater their sinne is than others. Therefore that is to be marked, *Rom. 2. 9. Tribulation and anguish on every soule that doth evill*, to whom? *To the Iew first, and then to the Grecian*; Marke it, They that doe evill are of two sorts, Iewes or Grecians. Iewes were they that knew and were acquainted with the Law, and the Grecians were ignorant of it; therefore Tribulation shall be first, and in greatest measure on the Iew; so that their knowledge aggravates their sinne: it had been better for them that they had not had the Truth, that they had never heard of the Gospell of CHRIST, nor been acquainted with the wayes of GOD, because when they have light, and sin against it, the more light they have, the more resistance there is, and so the more inexcusable they are; and the more inexcusable they be, the greater is their sinne.

1 Their sinnes are the worke aggravated.

Againe, these men of all other are most apt to resist GOD, to resist CHRIST and His righteousnesse, and that doth exceedingly encrease their sinne, because they crosse GOD in His chiefest end, and that must needs make their sinne great; and that they doe

2 They crosse Gods end.

doe more than others, for GOD's chiefe end is to have CHRIST's righteousnesse revealed, but these men have a conceit of their owne righteousnesse, regard it not, and so resist GOD. What else is the reason of that in *Luke* 15. 1. There resorted *to Him* (saith the Evangelist) *Publicans and sinners*, but the *Pharisees murmure* at Him. What is the meaning of that? It is as if he had said; they that were righteous more than others, that were in all their Conversation unblameable, that did more good, and abstained from more evill than others, these men did not come to CHRIST, for they thought themselves in a reasonable good condition already. But the Publicans and sinners resorted to Him. So these men that have many good things in them, wee have most adoe to drive them out of themselves, and to bring them to CHRIST; so that they that resist CHRIST's righteousnesse, which is GOD's chiefe end, must needs doe themselves most hurt.

3 Gods Iustice appeares most on them.

Againe, they in whom *God's* Iustice doth most appeare, their condition must needs be most miserable; but so it is with these men, they that are acquainted with His will, and doe it not, in them at the day of Iudgement His Iustice shall most appeare: Otherwise to what end did *God* send the Prophets? Why sent He *Isaiah*, and *Ezekiel*, &c. It was not onely to convert men, to winne their soules, to bring them to Salvation. What then? To cleare His Iustice, and to increase their condemnation. How was that done? By making knowne these Truths, that knowing them, and not practising them, their Condemnation might be greater. So we Ministers come not

SERM. V.

onely to convert the soules of men, not onely to build, but also to plucke downe; not onely to open the hearts of men to beleeve the Truth, but to harden mens hearts to hate the Truth; not but that wee long for the salvation of men, and that the proper end of the Word is to save men, but the use they make of it serves to encrease their condemnation: So that the more Truth is revealed, if it be not practised accordingly, the greater is the sinne.

4 Againe, these men are of all others fartheſt both from Iustification and Sanctification, this Truth puts them farther off both: I say, the more knowledge is revealed, the more they are acquainted with the mysteries of Salvation, if they precisely answer it not in their life, they are further than other men from Iustification, because, as I said before, they thinke not themselves to be as other men; as the Pharisee said, *I am not as other men, or as this Publican:* Therefore sayes Christ, *The Publican went to his house justified rather than the other.*

Againe, they be further from Sanctification than others, for they be wise in their owne eyes, and will carve out their owne wayes, they are not willing to resigne themselves to GOD, they chuse wayes of their owne, thinking the Word to be foolish, and common; for the more the knowledge, the stronger is the resistance, and therefore they are said to contend with the Truth, *Rom.* 28. *To them that are contentious, and obey not the Truth.* The meaning is, Men that know much, that are much enlightned, but not truly sanctified, they quarrell with the Truth, they except against it, they have many things to alleage

leage against the wayes of GOD, the resistance is stronger in them than in others, they are contentious men, that is, not men that contend with men, nor simply with GOD, but they contend with the Truth, not onely in will and affections, but in their understandings also, men reason against it, and therefore are apt to disobey the Truth, and so of all others furthest off from Sanctification, they will goe their owne course, and will not be taught. So you see the second thing, That the good things that are in these men doe them much hurt.

8 JY 59

The end of the fifth Sermon.

THE

THE SIXTH SERMON VPON HVMILIATION.

ROMANS 1. 18.

For the Wrath of God is revealed from heaven againſt all ungodlineſſe and unrighteouſneſſe of men, Which With-hold the Truth in unrighteouſneſſe.

NOw to come to that which remaines, which is the third thing, that is, to ſet downe how farre theſe men may goe, and yet how far they fall ſhort of that which is proper to the Saints that ſhall bee ſaved. And thus farre they may goe.

3. How farre they goe, and yet how farre they fall ſhort of that which is proper to the godly.

First,

SER. VI.

1 In inlightning

First, they may be enlightned to understand all the Truths of GOD; there is no Truth we deliver to you, but an unregenerate man may understand it wholly, and distinctly, and may come to some measure of approbation, he may be well acquainted with the mysteries of Faith and Repentance, so as he may discourse thereof better than many that have the things indeed.

2 In their Conscience.

Secondly, not only so, but hee may have a Conscience that shall doe its dutie in many things, hee may make a Conscience of many duties, as you shall finde of divers in Scripture, who notwithstanding were not sanctified. When GOD sent *Rehoboam* that message, not to goe to warre against *Ieroboam*, knowing it was GOD's command, he made conscience of obeying it, and likewise for some yeares hee served the *Lord*. So when the *Lord* would have *Amaziah* send backe the Israelites, hee durst not disobey the voice of the *Lord*, although if hee had looked on all probabilities it might have ruined him. So *Abimelech* durst not meddle with *Abraham*'s wife, when GOD had given a charge to the contrary. So *Balaam* in many things restrained himselfe, and would not doe but as the *Lord* commanded him: So that an unregenerate man may keep a good conscience in secret, when no man sees it or knowes it.

3 In common gifts.

Thirdly, he may not only have his judgement enlightned, and his conscience enabled to doe its dutie in many things, but likewise he may have many common gifts planted in his will and affections, many excellent morall vertues of Iustice, and Temperance, and Patience, and in these he may many times exceed

the

SERM. V.

the godly, as many times Blazing-ſtars goe beyond true Starres for light; ſo may theſe exceed the godly in outward appearance.

4 In their actions.

Fourthly, there is not only all this wrought within them, but they doe many times expreſſe it in their actions. Come to their lives, they are able to doe many things; as it is ſaid of *Herod, he heard Iohn gladly*, and did many things: So the ſecond and third ground, as they knew ſomething, ſo they practiſed according to their knowledge. In their performances they may not come ſhort of any of the godly, and may for a long time have as faire, ſpecious, and probable ſhewes of goodneſſe as any.

5 In their Conflicts.

Fifthly and laſtly, they may goe thus farre, they may have two men in them, as well as regenerate men, one that contends for the Truth, the other that reſiſts it. And what ſtronger ſigne is there in regenerate men, to evidence their regeneration, than this Contention betweene the fleſh and the ſpirit? Yet this may be found in them, there may be ſtrong Inclinations to that which is good, and a reſiſtance of it. This Truth may lye in their breſt, as a fire that would riſe, and breake out, but much quench-cole, and wet ſtuffe within may keepe it downe; ſo that there may be, and are two men in the civill man, as well as in the regenerate.

2. How farre they fall ſhort.

Now to ſhew how farre they fall ſhort of them that be truly ſanctified. Firſt, in matter of light and underſtanding that they have, you ſhall finde a double difference.

1 In light and underſtanding. In two things.

Firſt, though in the Truths they know they goe exceeding far, as I have ſhewed you, yet in this they fall

SER. VI.

I They understand not Gods secrets.

fall short, that they understand not the secrets of God. There be certaine secrets which GOD reveales to none but to them that feare Him: There is something in these Truthes that civill men doe not understand. Consider that speech spoken by our SAVIOUR to *Ierusalem, O Ierusalem that thou hadst known the things belonging to thy peace, but now they are hid from thine eyes!* What was hid from them? Not the things themselves simply considered, for they were fully revealed, CHRIST himselfe Preached there, there wanted no light to shine to them; yet it was hid from their eyes, that is, there was a certaine secret, which, if GOD had revealed, it would have perswaded them to have turned to Him effectually, but that was hid from their eyes, and so *they were strangers from the life of God.* So the life of holinesse and religion these men understand not, there is something spirituall which they cannot comprehend. Their light goes as farre as it may; when a man hath a naturall, a common light, it will apprehend common objects, such as are sutable to it, it apprehends; but that which is spirituall, it cannot reach unto. *A naturall man understandeth not the things of the Spirit of God, for they are spiritually discerned,* that is, the very thing wherein the Image of *God* consists, wherein true holinesse expresseth it selfe, they doe not understand. Therefore it seemes a strange thing to them (as in 1 *Pet.* 4. 4.) that others runne not into the same excesse of ryot. It seemes strange, (now marke that word) nothing seemes strange, but when a man is ignorant of its cause, is not acquainted with it, and therfore he is still finding fault with it. There-

1 Cor. 2. 14.

1 Pet. 4. 4.

fore,

fore, unholy men have a light that reaches to common Iustice, and to a common care of serving *God*, to common morall vertues, and to an upright behaviour to men, but further they cannot go, they know not what it is to be exact, and strict in all things, and that is the first difference, they know not the secret of *God*, they may goe thorow the whole course of Divinity, and bee acquainted with all the mysteries of Salvation, but that secret of His they understand not.

2 They relish not what they know.

Secondly, there is this difference in the things they doe know, they know them indeed, (I speake of them they doe know, that are within their owne Sphere, their owne compasse) but they have not the savour of what they know, that is it which the Scripture cals τὸ φρόνημα, the savour of these Truthes they want, and therefore they receive the Truth, but not the love of the Truth; they doe not relish it, they apprehend it not aright, and for that cause they practise it not. You have them excellently set downe in *Iude* 14. *they speake evill* (sayes the Apostle) *of the things they know not*. You see there be some things they know not, and therefore they speake evill of them: And *what things they doe know, as beasts without reason in them, they corrupt themselves*, that is, they doe not practise according to their knowledge, though they are acquainted with the wayes of *God* in that measure, that they know they ought to abstain from these and these sinnes, yet in these things that they know naturally they are corrupt: So you see the difference betweene them and the truly regenerate, in matter of understanding.

Iude 14.

Secondly,

SER. VI.

2 In their Conscience.

Conscience good in two respects.

Secondly, (to keepe the same method I did in the other) for matter of Conscience, you shall finde this difference, and in this they fall short. Though they doe make conscience of many things, notwithstanding they have not a good Conscience; for, Conscience is good in two respects; either because it witnesses good to us, and so we commonly use it, or as it is subjectively good, and so the love of *God* is good, and the feare of *God* is good, and in this they have not a good Conscience: for it is required that the conscience be inherently and subjectively good, that a man make Conscience not out of slavish feare, but out of willingnesse, as a chaste wife desires to please her husband, because shee loves him, shee is loth to displease him, will not lose his favour for any thing, and therefore shee observes him exactly, and will not offend him, when the Conscience stands in this reference to *God*, it is a good Conscience. On the other side, let a man make Conscience of never so many things, yet if it be out of feare, as a servant feares his Master, or as the Theefe feares the Iudge, his Conscience is not good. So that the civill man cannot bee said to have a good Conscience in the things they abstaine from, out of Conscience, because they doe it not willingly, but as of necessitie. Now all *God* lookes to, is to have what is done, done willingly, and therefore it is no wonder that Divines

Note.

give this as a sure rule that desire is a signe sure enough of Grace: If a man hath a true desire to please *God*, it cannot deceive him, for the desire is more than the deed, as Saint *Paul* saith in 2 *Cor.* 8. 10. In matter of giving, *You have not only beene ready to doe, but to will,*

and

and to be forward; as if the will were more than the deed; and so it is indeed. A man may performe many actions of Religion, abstaine from many sins, reforme his life in many things, but it is another matter to desire to please *God*, according to that of *Nehemiah* 1.11. *Let thine eare be attentive to the prayer of thy servants that desire to feare thy Name:* there is none but the servants of *God* that desire to feare him. If others be asked whether they could not be content there were no Law to restraine them, that no necessitie of holinesse lay on them; they will answer, they could desire that there were none, that they were at liberty; and therefore when they make conscience of any thing, it is not out of willingnesse, but out of a slavish feare; though it be out of Conscience, yet the Conscience is not good, and in this respect they fall short.

3 Moral vertues.

Thirdly, for matter of morall vertues, they may have many excellent vertues planted in their hearts, wch are the gifts of the *H. Ghost*; for the *H. Ghost* not only enlightens the understandings of some that shal never be saved, but also places many gifts in their wil and affections. But this defect they have, they neither come from a right Principle, nor tend to a right end, they come from no higher a Well-head than Nature, they be common to them that be onely naturall; and therefore it cannot be proper to them that shall be saved. I say, Nature is able to bring forth these vertues, even as the earth (for that similitude will expresse it) is able to bring forth two things, Weeds, and Grasse: You know weeds are unprofitable, and many of them hurtfull, but grasse

Simile.

SER. VI.

is good and usefull: But Corne and Flowers of the chiefest sort the earth cannot bring forth without plowing and sowing; so it is with mans nature. Take it as secluded from grace, it is able to doe two things, to bring forth Sinne and Lust, which comes from the corruption of it, and likewise many excellent vertues which proceed from common nature, which is in a man unregenerate, as well as sinfull nature. These things be good and very commendable, but this is their fault, they goe no further, there is no more than nature in them, they are very like true Grace, as false jewels are like true ones, and as your wilde corne is like true corne; there is a great similitude betweene them, but yet there is a great deale of difference, if you looke on them with a curious eye, and judge of them with a righteous judgement.

4 In actions. In two respects.

Fourthly, for matter of Actions, it is true they doe many things, but they fall short in these two respects.

1 They doe not all.

First, they doe not all, they are alway wanting in something. It is not said *Herod* did all, but many things, *He heard Iohn gladly*, and did much; this rule will not faile, they are not generall in their obedience, there is not a generall change: Now the effect cannot goe beyond the cause, but it is true of the regenerate. They are New Creatures every way, and therefore there is a generall observation of the Law of *God*, I speake of an Evangelicall observation competent to the Saints, I say, they have a respect to all the Commandements; the other have not, because their hearts are not fully, not generally changed, they have light, but it is shut up within the compasse of one

one faculty, it turnes not the soule into light, and therefore they know many things, and doe many things, yet because the worke is not generall, they have still some exception, something there is wherein they favour themselves, some duty there is that they omit, and that constantly from time to time.

Again, as they doe not doe all, so what they doe, they doe not in sincerity, they doe it not to the *Lord*, but for other respects, for themselves, for credit or applause, to winne love and good will among men, or to avoid shame, or they do it to escape judgement, and to attaine that safety which Nature it selfe may desire, or else to satisfie naturall Conscience: many other respects there be, but they doe it not in sincerity to the *Lord*.

2 That they doe is not sincere.

But it may be objected: When they doe things in secret, doe they not doe them to the *Lord*?

Object.

It is true, they doe it to him as to a naturall good, as a Iudge that punishes and rewards, as a Dispenser of good and evill; so they doe it to the *Lord*, but not to him as a Father, as holy and pure, as abstracted from all punishment, and reward, they doe not fix their eye on the Person of God to love him, to desire favour and Communion with him; after this manner they desire him not, and so they faile in the good actions they doe.

Answ.

Fifthly and lastly, there are two men in Civill men before Regeneration, that is, an instigation to that which is good, and a reluctancy to it, a renitency against it, something contrary thereto, as well as in the Regenerate; but you shall find them to fall short of the Saints in these foure regards.

5 In their conflict, in foure things.

SER. VI.

1 In respect of the subject.

First, this combate in them differs from that in the Saints, in respect of the subject, it being betweene the Conscience, and all the rest of the Soule. The Conscience sayes, such things must be done, but the rest of the faculties rise in rebellion against it, because (as I told you) the light is shut up there, and all the soule is not enlightned: but in the Saints the Controversie is betweene every faculty and it selfe, betweene the understanding and it selfe, betweene the whole Soule, as it is compared with it selfe, there is something good in every part of it, and something ill, and these two contend.

2 Secondly, as it differs in the subject, so likewise in the object, the contention is about different things. A civill man (that is, one that hath many excellent and good things in him, but yet is unregenerate, for that I meane by a civill man) may have a controversie with himselfe about many things belonging to honesty, vertue, sins of the greatest extent, such as he is able to see (as in a darke night we see the Starres of a greater magnitude, but the other are hid from us) but there is something spirituall, things that belong to the Image of GOD, to the life of Grace, which he makes not Conscience of, cannot contend about, for he understands them not. Hee may bee troubled about many evils, and if he fall into grosse sins, there may be a Contention in him after he hath committed them as well as before, but the spirituall performance of duties which belong to godlinesse and true holinesse, is not controverted, and so they differ in the object.

3 Thirdly, it differs in regard of the effect and issue of

of the Combate. In a naturall man where there is a ſtrife you ſhall finde this the iſſue, the better is the loſer, and the worſe is the gainer, as it was the ſpeech of *Medea, Deteriora ſequor*; but it is not ſo with the Saints, for in their Combate ordinarily they have the better; as *Paul*, when this combate and ſtrife was within him, he was ſtill ſo ſuſtained by the grace of God that he had the victory, and that I take to be the meaning of that in 2 *Cor.* 12. 9. when there was that ſtrife in him about the *thorne* in the fleſh, that is, ſome ſtrong luſt that Satan had ſharpned againſt him, *The grace of God was ſufficient for him*, and in the iſſue therof he did *Meliora ſequi*, but the other goes away with the worſt.

Fourthly and laſtly, there is a difference in regard of the Continuance, and durance of this Combate in carnall men, it continues not to the end, but they give over; and this you ſhall alſo find, they ſtand not at a ſtay, but grow worſe and worſe, for that is a generall Truth, evill men ſhall waxe worſe and worſe: there may be a contention for a time, the two men may for a time be in an *Æquilibro*, the ballance may hang equall for a while, but at laſt they give the raine to their luſt, they are weary of contending; but the Spirit in the Saints growes ſtronger and ſtronger, as it was ſaid of the houſe of *Saul*, it waxed weaker and weaker; but the houſe of *David* grew ſtronger and ſtronger. And as it was ſaid of *Peter*, *When he ſhould be old, he ſhould be carried whither he would not*; ſhewing by what death he ſhould glorifie *God*, that is, this ſtrife ſhould continue till hee was old, till the latter end of his dayes, yea, and about that which is hardeſt

SER. VI.

of all, that is, to resist the desire of life, to be content to dye for *Christ*. So you see how farre they may goe, and yet how farre they fall short.

And now have I done with those three things, that the good things that carnall men have, doe them no good. Secondly, that they doe them hurt. Thirdly, that they may goe farre, and yet, (that you may not bee deceived, in apprehending what men they are, and what condition we speake of) that they fall short of that which is proper to the Saints, and so much for the second use.

Vse 3. Men sinne not out of want of information, but out of love of unrighteousnes.

Thirdly, if this be the condition of men to *withhold the Truth in unrighteousnesse*; then this will likewise follow, that commonly men sin not out of mistake, not out of want of Information and conviction, but out of the very love of unrighteousnesse: And this serves to take away the common excuse whereby men doe usually mitigate, and extenuate their sins, as if they were committed by accident, out of incogitation, or want of due consideration; you see it is not so, but that is the case of every man out of the state of Regeneration to commit sin out of love to unrighteousnesse. And this is a point that needs much to bee urged, because men are not humbled; you know the scope of this Text is to humble men, to convince them of their sins, to shew them the circumstances by which their sinnes are justly to be aggravated; now because men will pretend they sinne out of Infirmity, and their meaning is good, and they intend not to doe such and such evils, or if they do them it is not with an ill mind; I advise you, take heed you deceive not your selves, you know it

SER. VI.

was *Ionas* his case, when hee had no minde to goe to *Niniveh*, hee pretends faire reasons. God that searches the heart, knowes your hearts, howsoever you defend and dispute for your sins, and there is a truth within that tels you such and such things ought not to be done. Therefore, learne from hence to know your sins, and the quality of them. And, if you object, we doe not resist this Truth, we obey it in many things; Let mee aske you, Doe you obey it in those things that crosse that particular unrighteousnesse wherein you are delighted? (for there is the proofe) there be some personall sins to which a mans nature is most enclined, examine if out of love to them you doe not with-hold the Truth; for it fares commonly with Truth in this case, as it did with *Iohn Baptist*, all the while hee preached *Herod* heard him willingly, yea, gladly, but when hee came to touch upon *Herodias*, then hee tooke away his head; and as he dealt with *Iohn*, so doe we with Truth, so long as it suggests nothing to us that crosses our desires, wee are willing to obey it in all things that it shall dictate to us, but when it tels us of sins that we are unwilling to heare of, wee first imprison it, and then extinguish it; as there be degrees in restraining of it, first in one degree, then in a greater degree, and at last we put it quite out: Therfore take heed to it, labour to know your sins, to see those which are most naturall to you, whether in these you doe not *with-hold the Truth in unrighteousnesse*; which is done after this manner: When a man shall have his heart set upon any particular thing which he is not willing to part with, and the Truth shall tell him something

How the truth is with-held in unrighteousnesse.

SER. VI.

that is contrary thereto, now let him trie himselfe. *Pilate* (the text saith) knew that the *Pharisees* had delivered *Christ* for envy: this he knew, but yet to content the people, sayes one *Evangelist*, and out of feare of *Cæsar*, sayes the other, he delivered him to them. Out of those two respects, because he would not part with his love of the people, nor with the good-will of *Cæsar*, he would part with CHRIST. Now here is the Triall, Suppose thou esteemest credit, and applause with men, the Truth comes and tells thee thou art to doe a thing that crosses this; marke what thou art ready to doe in this case; you shall see an instance in *John* 12. *Verse* 42. There were many *among the chiefe Rulers* which *beleeved on* CHRIST, but for feare *lest the Pharisees* should cast them *out of the Synagogue*, they durst not confesse him, *for they loved the praise of men more than the praise of* GOD. They beleeved on him, the Truth did its part, they were thereby informed well enough what they were to doe, but because they loved the praise of men, they resisted this Truth out of love to unrighteousnesse. So put case thy minde be set upon wealth, and in that thou wilt not be crost, This truth tels thee, thou must doe one thing, but it will crosse thee in matter of thy estate, as the Young-man that had that Triall put on him, *Goe and sell al that thou hast, and thou shalt have Treasure in heaven:* Compare thine owne with the Young-mans behaviour, he went away sorrowfull. Whence we may gather that hee was enlightned to see the truth, he knew it was best to follow CHRIST, the Truth

was thus farre revealed to him, for otherwise why should he goe away sorrowfull? If hee had not beleeved him to be the *Messiah*, he needed not to have sorrowed, but in that sorrow was left in his heart, it manifested what his minde was set upon. Is it thus with thee? Learne hence to humble your selves, to judge aright of your sinnes, and of your Condition by them.

And if all this will not perswade you, take this one instance which I will give you. Take a view of thy selfe as thou art affected at some apprehension of death, in some dangerous sicknes, in some good mood, after some quickning of the Spirit in thee, after some great trouble into which thou art cast, and see what thou wilt do in such a case: See what liberty this truth hath at such a time, how ready thou art to obey it in all things, how ready will the Truth be to informe thee, these and these things thou oughtest not to doe, and thou hast neglected these and these duties; how imminent this Truth is, to dictate to thee what thou oughtest to doe. Consider againe what thy behaviour is in time of health and strength, in time of peace, when thou livest in abundance of all things. See how farre short thou art of performing what in those times thou wouldest doe, and in the same measure thou *with-holdest the Truth in unrighteousnesse*; in such measure thou imprisonest it, for that declares what light is in thee.

Take a survey one or two dayes, goe through the actions that passe by thee in the same, see what evill thou hast done, and what good thou hast omitted, and say thus, Might not I have forborne this evill,

SER. VI.

evill, if I would have ſet my ſelfe to doe it? Might not I have performed this duty, if I would have gone about it? and let this humble thee. For this cauſe I have choſen this Text, that you might be driven out of your ſelves; and why ſhould you bee backward in it, ſeeing it is the firſt ſtep to ſalvation? And ſo much ſhall ſerve for this third uſe.

Vſe 4. Conſider the danger of diſobeying the Truth.

Fourthly, if this be the caſe and miſerable condition wherein every man is before Regeneration, to *with-hold the Truth in unrighteouſneſſe*: Then take heed of putting thy ſelfe into that condition, conſider the danger of diſobeying this truth, of offending it, of doing any thing contrary to it, of reſtraining and curbing it; for it is of that nature, that if thou offendeſt it, it will offend thee. It is a Truth that God hath ſet in thy heart, and appointed it to rule there; if thou oppoſe it, and ſet up uſurpers, he will doe as *Iehoiada* did, that ſet up the right King, hee will even ſet up this Truth at the day of Death to accuſe thee, and to raigne over thee as a Tyrant. It ſits in thy Conſcience, it markes what is done amiſſe, and will be aſſuredly revenged, for every rebellion, and offence committed againſt it, as it is ſaid of truth in generall, *Magna eſt veritas & prævalet*, if thou be for the Truth, it will be for thee, and if thou be againſt it, it will bee againſt thee, and it hath God on its ſide, it is attended with the wrath of the Almighty, who will bee ready to execute upon thee whatſoever this Truth ſhall alleage againſt thee, though hee doth it not preſently, yet all the while thou art in the way to damnation, as it was with *Iudas* and *Achitophel*. Therefore bee ſure to keepe this

this Truth well, that thou offend it not; as thou ar tender over thy weake ſtomacke, to give what contents it, to avoid what may offend it, and then it ſhall be as a continuall feaſt to thee, otherwiſe it ſhall be as a ſicke ſtomacke to thee, that doe what thou wilt, yea whether walking or ſitting ſtill, it will trouble thee: So this Truth thou wilt not be able to deceive, it will ſee what is amiſſe, whether thou wilt or no: 2 *Cor.* 4. 2. ſaith the Apoſtle, *We commend our ſelves to every mans Conſcience in the ſight of God, by manifeſtation of the Truth:* That is, the Conſcience within will ſee thee thorow; do what thou canſt, there will be an agreement between it, and the truth that is preſented to it, it cannot but obſerve all the obliquities of thy life, all thy errours, thou canſt not deceive it, nor long ſhake it off.

Object. May not a man be too ſcrupulous.

But, it may be objected, May not a man obſerve this Truth too much, may he not be too ſcrupulous, too carefull in regarding it?

Anſw.

Anſwer, the Conſcience may miſtake, and give that charge that it ought not; but as we ſay of Thiſtles, they are a bad weed, but it is a ſigne of a good ground where they grow; ſo though ſcrupulouſneſſe be not good, yet it is a ſigne of a good heart where it is. If a man be to go thorow a narrow paſſage, or over a narrow bridge, it is good to go in the midſt; ſo it is good not to be too ſcrupulous, and yet not to give it offence, for if thou doſt with-hold it, impriſon it, or reſtraine it, thou ſhalt finde it will be revenged on thee, for it is attended with the wrath of God.

Vſe 5. Give the truth leave to rule.

Fifthly, if this be the miſerable condition of all unregenerate men, thus to *with-hold the Truth in unrighteouſneſſe.*

SER. VI.

righteouſneſſe. As there have beene words of Humiliation and reproofe, ſo let me ſhut up with a word of exhortation. Be exhorted therefore from hence to give this Truth leave to rule and governe in thy heart, and life; doe not make a bancke againſt it, or an hedge about it, reſtraine it not, fetter it not, but ſuffer it to walke freely in every part of thy converſation, to rectifie and reforme every faculty, ſpeech, and action, for ſo it ought to doe; and, as I ſaid before, thou ſhalt finde it a dangerous thing to reſtraine it.

1 The danger of reſtraining it.

Among men, he that impriſons one whom he ſhould not, runs into a *Præmunire*, and forfeits all he hath. Commonly we faile both theſe wayes, we give Luſts liberty, which ſhould be reſtrained; and impriſon Truth, which ſhould be at liberty, therefore our judgement ſhall be accordingly. For letting thy luſts goe at liberty, take heed leſt GOD ſay to thee, as he did to *Ahab* for letting King *Benhadad* goe, *Thy life ſhall be for his life*: leſt on the other ſide by impriſoning the Truth you forfeit all things, and GOD take advantage of your forfeiture. Since the fall of *Adam*, man doth turne all things upſide downe, according to that which is complained of thoſe Prophets, *They did ſlay the ſoules of them that ſhould live, and gave life to the ſoules that ſhould die.* So doe men, the Truth that ſhould live they ſlay, and the luſt that ſhould die, they give life unto: But you know what Gods judgement was on them, *Ezek.* 13. He would *deſtroy both the dawber and the wall of untempered morter.* God requires at thy hands that thou give account of the Authority committed to thee,

thee, and take heede of abusing it. If the King send a Privie Councellour, or a great man about him to reveale his will, to expresse his commandement in this or that particular, that so men may know it, and bee free from the danger of the Law; if a man, in stead of obeying it, imprison him, how will the King take it at his hands? What then will God doe in this case? He hath put his Truth into the hearts of men, He hath sent His messengers to shew His will, that this He will have done: If thou imprison this Truth, be assured, God will not hold thee guiltlesse, therefore let it have liberty, let it rule and raigne in thy heart, let it doe what it will.

2 The benefit of setting it at liberty.

This benefit thou shalt have, Thou setteſt it at liberty, and it shall set thee at liberty, *Iohn* 8. 32. *If you continue in my words, &c. the Truth shall make you free.* From what? or what great benefit hath a man by this freedome? a benefit unspeakable, thou shalt be free from the feare of Death, from the hands of all thine Enemies, to serve God in holinesse and righteousnesse, from the feare of Iudgement, from the feare of hell, from the guilt, and punishment of sin, from the rule and tyranny of sin; and is not this to be desired?

1

Againe, if thou set this at liberty, if thou wilt practise and use it, thou shalt finde more benefit and sweetnesse from it, than from the meere contemplation of it; we are deceived in thinking that the knowledge of it is pleasant, but the practice hard. Indeed, that that keepes the world from practice, is, because it is accompanied with persecution, whereas bare knowledge

2

SER. VI.

knowledge crosses not at all; and therefore most men are willing to heare, and know, but in practice they fall short. But in this they are deceived, for this Truth brings more pleasure in the practice and use of it, than in the knowledge and contemplation of it. Instance in Faith, suppose thou know all the doctrine of Faith, the knowledge is pleasant, much more in practice, if thou wilt let it goe at liberty, if it may pacifie, and purifie thy heart, if thou be much in contemplating thy priviledges in Christ, thou shalt finde the the sweet of it. And so I may say of love and patience, and every grace: Knowledge of things is like Wine or Cordials standing on the Table, thou canst view them, and looke on them then, and have them presented to thee, but if thou feede on them by practice, how do they warme thy spirits, and quicken thee: if they be digested, and distributed into all the parts, into all the faculties, (for that is digesture) till they turne to flesh and bloud, and spirits, as it were, then thou shalt finde their sweetnesse, even more than any man can expresse, who himself hath not felt it.

Object. But now all the question is, how shall a man be able to do this? It may be many will be ready to say, I could bee content to doe it, but I am not able; I have many good purposes and desires, and am willing to practise what I know, but I am weake in performance.

Answ. Means how to set the Truth at liberty.

I will onely point to the heads; by these meanes thou shalt doe it.

1 Prayer. First, thou must seeke to GOD, beseech Him to set this Truth at liberty, be convinced of thine own disability,

disability, in thy selfe, that if thou goe about it by thine owne strength, thou shalt lose thy labour: In his owne strength no man shall be strong, it is Gods power must doe it, *Psal.* 119.22. *I will run the way of thy Commandements when thou shalt enlarge my heart.* *David* had this truth, but it was not in his power to set it at liberty; therefore he goes to God, acknowledges his owne insufficiency, desires God to enlarge his heart, and when hee hath set it at liberty, the harshnesse will be taken off, and thou wilt run freely the way of Gods Commandements. The like is in 2 *Cor.* 10. 4. *The weapons of our warfare are mighty*, but how? *Through God to bring down the strong holds*, in our hearts; there be strong holds in men, certaine reason in the understanding, certaine lusts in the will and affections, and these cannot be beaten downe by all the wit in the world, and all understanding that thou canst learne out of any Morall Writers, or the Scriptures themselves; but there is a power through God to doe it, to bring downe these strong holds, to bring all into subjection; therefore goe to God, beg it earnestly, and let him give thee no deniall.

Secondly, as thou must goe to him, so thou must doe something thy selfe, thou must practise thy selfe, and the more thou dost so, the more thou shall be set at liberty; the more thou settest thy selfe to worke, the more ground thou shalt get, the more Truth will be enlarged; as it is in marble, the more you rub it, the more it will shine; so the more this truth is used, the brighter it will be in our actions; the more thou putteſt it in practice, the more power shalt thou have in thy life, as Christ sayes, *If yee beleeve my sayings,*

2. Practise the Truth.

yee

SER. VI.

Iee ſhall underſtand my words. Therefore if you will have this power, be doing, have a good Conſcience, for that is the ſeale of this Truth. How did *Paul* do to give this Truth liberty to rule in his life? Why, ſaith hee, *I exerciſe my ſelfe to keepe a good conſcience*, that is, If I knew any thing that was to be done, I ſet my ſelfe about it; and as the Muſician by often practiſing his leſſon, or as one that writes, by practiſing his hand doth increaſe his skill: So in theſe truths, the more thou doſt, the more thou mayeſt doe; letting them lye ſtill extinguiſhes them, and for that *God* often gives men up to a reprobate ſenſe. On the other ſide, if thou doſt uſe them, doubt not but God will delight to enlarge them. As in other Talents, labouring to improve them, is the way to increaſe them.

3. Communion of Saints.

Againe, adde this to it: the Communion of Saints you ſhall finde a great meanes to enlarge this Truth, and to ſet at liberty; by walking with the wiſe, you will bee more wiſe, and what is ſaid of Wiſedome, may bee ſaid of Truth, for they are the ſame: *Saul*, when he was among the Prophets, had a ſparke of the Spirit of Prophecie, which though it was but a common action in a wicked man, yet this ſparke of a naturall and common gift of the Spirit, *Saul* had when he came among the Prophets. It is the Apoſtles direction, *Provoke one another to love and good workes*: As one Souldier encourageth another, and a faſt goer ſtirres up one that is ſlow; ſo good company whets Graces. On the other ſide, ill company impriſons the Truth: If thou wilt keep company with them that are not good, thou muſt correſpond with them, and this will cauſe thee to choake this Truth,

Truth, for many times thou canſt not doe duties without ſhame, becauſe thou canſt not hold in with them, and with duty too. It is not for nothing that *David* uſes that phraſe, *Pſal.* 119. 115. *Away from me yee evill doers, for I will keepe the commandements of my God:* As if he had ſaid, When I goe about to keepe the Commandements of God, if I have company about me that is not good, they will be a barre unto me, and as fetters to my ſoule; ſo that it is true both wayes: the company of Saints enlarges Truth, the other ſtraitens it. S^t. *Paul* and others were good men, yet when they were miſtaken in that, you ſhall ſee what a fetter it was: When S. *Paul* was to goe to *Ieruſalem* to preach the Goſpell of *Chriſt*, they at *Ceſarea* wept, and wailed, deſiring to ſtay him; But, ſayes he, *What doe you breaking mine heart?* You may ſee by that ſpeech they were a great Impediment to him: And as *Chriſt* ſaid to S^t. *Peter, Get thee behind me Satan:* And as *David* ſaid to the ſonnes of *Zerviah*, 2 *Sam.* 16. 10. *What have I to doe with you yee ſonnes of Zerviah*, when they adviſed him to take off *Shemei* his head: So if you would have the Truth to have liberty, take heed of ill company. As *Iames* ſaith of refraining the Tongue, *Iam.* 1. 26. *He that refraineth not his tongue, his Religion is in vaine:* So we may ſay of Company, hee that lookes not to his Company, his Religion is in vaine, he ſhall find it ſo, for this Truth will never bee at liberty, except it bee among them, among whom it will have its liberty. *Acts* 21. 13.

The end of the Sixth Sermon.

6 JY 59

CERTAINE SERMONS VPON HVMILIATION.

The Seventh SERMON.

ROMANS I. 19,20.

Forasmuch as that which may be knowne of God, is manifest in them, for God hath shewed it unto them.

For the invisible things of him, that is, his eternal power and God-head are clearly seene by the creation of the world, being considered in his workes, to the intent that they should be without excuse.

WE have purposed still to goe on in this point of Humiliation, and then, God willing, wee will proceed to that of Iustification, which we promised to handle.

These words doe second the former, which wee have gone thorow, *The wrath of*

SER. VII.

GOD *is revealed from heaven*, &c. The Apostle having set this downe, hath two things to prove: First, that there is such a Truth revealed. Secondly, That they *with-hold it in unrighteousnesse*: Both which he proves in the sequele of this Chapter.

1. That there is such a truth, proved foure wayes.

First, there is such a Truth revealed to men, for (saith he) *That that may be knowne of God is manifest in them*; that is, there is a certaine portion of Truth, a certaine measure of knowledge which God hath made knowne to every man; indeed there bee different measures, but to every one some measure is given, set forth by the Author thereof: *God* (saith hee) *hath shewed it to them*. Secondly, it is set forth more particularly by the thing that is revealed: And thirdly, by the meanes whereby it is revealed: Fourthly, by the end.

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Secondly, the thing that is revealed, as if he had said; if you will know more particularly what this knowledge is, it is the knowledge of Gods eternall Power and God-head.

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Thirdly, will you know the meanes how it is revealed? It is revealed by his workes, and chiefly by the creation of the world.

Object.

But, you will object, his eternall power and God-head are invisible, shut up from the view of men, how shall men do to see and understand these things, seeing they are so remote?

Answ.

(Saith hee) *They are knowne by the things that are seene*: You may see the world, you may see the workes of his providence; these things runne into the senses, and by these they are knowne: As the soule of a man is a thing in it selfe invisible, but yet you

SER. VII.

you may see it by the motions of the body, the effects of the soule in the body, this the senses are capable of; so the invisible things of God are knowne by the things that are seene.

Last of all, this is set out by the end, wherefore God hath done this, the end is, *that they may be without excuse:* And so farre he proves the first part, that there is a Truth revealed to men. 4

In the next words he comes to prove, *That they with-hold the Truth in unrighteousnesse*; For *they knew God, but they glorified him not as God*, and not negatively only, but affirmatively also, *Their foolish hearts are full of darkenesse, they became vaine in their imaginations.* 2. That they with-hold the Truth in unrighteousnesse

But, they were wise men, Grecians, Athenians, men excelling in wisedome all other, how did they detaine it, one would thinke they did enlarge it? It is true, they were wise in their owne conceit; but thinking themselves wise, they became fooles: how doth that appeare? *They turned the glory of the incorruptible God into the Image of corruptible man*, &c. So much for the scope of the words. *Object.*

Wee will not runne to every particular, because this is a place of Scripture on which wee meane not to dwell, but these three points we intend to handle out of these two verses. In the handling of which, you shall see all these particulars will be brought in:

The first is, *That that Law, or Truth, or Knowledge, by which every man shall be judged, is made manifest by God himselfe.*

Secondly, *The workes of God, or the Creation, are the meanes by which Hee hath made it knowne.*

SER. VII.

Doct. 1. That Truth, o Law, or knowledge, by which every man ſhall be judged, is made manifeſt by God Himſelfe.

1 What this Truth is.

τὸ γνωστὸν.

Thirdly, *They are ſo much made knowne to every man, as will make him inexcuſable.*

To begin with the firſt, I ſay, *That Truth, or that Law, or that Knowledge, by which every man ſhall be judged at the laſt day, is made evident to him by God Himſelfe.* In this proportion you muſt marke three things:

Firſt, what it is that is made knowne; It is that Law or Truth, by which every man ſhall be judged; the word in the originall, is τὸ γνωστὸν, *That which may be knowne of God*, that is, there is a certaine meaſure and portion of Truth, which God diſpoſes and reveales to men, to ſome one meaſure, to ſome another meaſure, and according to the meaſure of Truth he muſt conforme himſelfe, and for breaking that rule onely, he ſhall be condemned at the laſt day: The Gentiles have one meaſure of Truth, the Iewes have a greater meaſure, but Chriſtians, to whō the Goſpell is revealed, have the greateſt meaſure of Truth given them: Againe, ſome Chriſtians that live under better Miniſteries, they whoſe education is better, they have more truth than others: Now ſeeing he ſaith it is made manifeſt, the meaning is, every man hath a meaſure, and that is to be made manifeſt; as light when it comes into a roome, it ſhowes all the glory, all the beauty and deformity round about, it ſhowes the right way and the wrong way, if you come to the light, all things are made manifeſt now, which were covered, when you were in darkeneſſe: thus God enlightens men, he kindles a certaine light in their minde (for ſo the word ſignifies) he puts a light into their hearts, by which they are able to judge

SER. VII.

judge of that which is good and evill, of that which is agreeable to his will, and contrary to his will; of that which is the way to happineſſe, and that which is not; and this is made knowne.

The ſecond thing to be marked in this propoſition, is, to ſhew, how it is made knowne; you ſee that the thing is made knowne unto us: Now it is made knowne to us theſe foure wayes.

a How it is made knowne.

Foure wayes.

1 By the light of Nature.

Firſt, it is made knowne to us by the light of Nature, *God hath written the Law in their hearts, Rom.* 2. 15. *They ſhew the effects of the Law*, which Law is *written in their hearts*, that is, God hath implanted it there, God hath written it there, He hath faſtned it there, He hath revealed to men ſome Truths: but the queſtion will be how it ſhall be knowne that GOD hath done ſo; why (ſaith he) you ſhall know it by the effects, every man, even Heathens, though they have not come to the knowledge of the Scripture, yet they have the Law written in their hearts, for they doe the things contained in the Law, their actions ſhow it, they could not doe theſe things, if they had not the Law written in their hearts. Againe, their conſciences accuſe and excuſe. Againe, it is ſeene by their judging of others, for in judging of others, they judge themſelves, and make it evident, that they doe know, though they doe not practiſe, and ſo it is revealed by the Law of Nature.

2 By Gods workes.

Secondly, God makes it known by his works, ſpecially, by the Creation of the World, by His works of Providence, wch be ordinary, and extraordinary, as miracles, that is, when a man lookes on the great volume of the world, there thoſe things which God

SER. VII.

will have knowne, are written in capitall letters, and such letters as every one may understand and reade; so as that wᵗʰ the Papists say of Images, they are Laymens bookes, and ignorant mens bookes; so (and in a much better sense) this Booke of the world is the Heathen mans booke, wherein he may see there is a *God*, and his eternall power, and wherein all men may see what they ought to doe to this *God*.

3 By the Scriptures.

Thirdly, it is manifest by the Scriptures, *Ioh.* 5. 39 saith Christ, *Search the Scriptures, for therein you think to have eternall life, and they testifie of me:* This is out of question, that the Scriptures testifie of God, they make *God* knowne to men.

4 By the Saints.

Lastly, it is made knowne by the Saints, as in the same Chapter, *Iohn* 5. *Iohn bare witnesse of me*, and what is said of *Iohn*, may be said of others, the Saints beare witnesse of *God*. Therefore in the second to the *Philippians*, they are said to *shine as lights in the world*, that is, they make *God* knowne to men: So by these foure wayes *God* makes it knowne, namely by the Law of Nature: Secondly, by his workes. Thirdly, by the Scriptures. Fourthly, by the faithfull that live in the world. The two first make it knowne to the Heathen; the two last to them within the Church, that is, the faithfull, and these be the meanes by which it is evident.

3 It is God that maketh this Truth evident.

Now the third thing to be observed, is, That it is *God* that maketh this Truth evident; This is enough to prove that it is *God*, because it is universally done; goe to all Nations, to savage men, that seeme to be most remote from the light, that come not neare any meanes of the knowledge of the Truth, yet these men beleeve

SER. VII.

beleeve there is a *God*, every man, without exception, doth ſo; now where there is an univerſall effect, it muſt needs come from an univerſall cauſe; therefore from *God* himſelfe.

Now this is not added in vaine, but this you may obſerve, in that it comes from *God*.

Hence theſe conſectaries may bee deduced.

Firſt, if it come from *God*, it is not a deceiveable rule, it is not a fancy, but a firme Truth which you may build on. 1

Againe, if *God* make it knowne, it is not done ſlightly; whatſoever *God* doth, if he make it known, it is done to purpoſe, and effectually; if he have bleſſed any, he ſhall be bleſt, ſo far as it is his will to reveale, ſo far it is to purpoſe, and this makes men more without excuſe. 2

Againe, if *God* have made it knowne, then it is a thing you muſt take heed to, you muſt not neglect it, becauſe it is *God* that is the Author of it; if it had beene made knowne to us by accident, or any creature, you might have given the leſſe heed to it, but *God* having made it known, it is of ſpeciall moment, you muſt in a ſpeciall manner attend to it. 3

Laſtly, in that God hath made it knowne, then you may know it is the rule of perfection that is given to every man, in obſerving of which he ſhall finde happineſſe, in breaking of which conſiſts his deſtruction and ruine; when God gives a rule, in the keeping of it man ſhall bee made happy, as in the breaking of it he ſhall be made miſerable; ſo you ſee theſe three things: Firſt, what is made knowne, A certaine meaſure of Truth divided according to *Gods* will. Secondly, how it is made knowne, by nature, by 4

his

SER. VII.

his workes, by Scripture, by the faithfull. Thirdly, it is God that makes it knowne, therefore not a deceiveable truth, not a fancy, or dreame, but to purpose, therefore you must not neglect it, in observing of it is happinesse, and in breaking of it, you shall finde there will come ruine, and destruction, and misery upon you.

Vse 1. To shew the hainousnesse of mens sinnes against this Truth.

Now we will come to make use of it: First, if there be such a Truth made knowne to them by God Himselfe; then learne hence to aggravate your sins, to know the greatnesse of the guilt of your sinnes: Hence we may learne to know, that the looseness and licentiousnesse men take to themselves against this Truth is more desperate, and hainous, and inexcusable: for God Himselfe hath made it knowne to them: For every precept of men is of more or lesse moment, according to the quality of the Author, the Law is to bee valued according to the person that gives the Law, therefore mens Lawes are of some moment, but *Gods Lawes* are of more moment: This Truth is most pressed in Scripture, when CHRIST preacheth the Word, he saith, every sin is encreased that is committed against this Word: When *Ionas* came to *Nineveh*, it had beene a great sin if they had not repented, *God* would have visited them for neglecting the word of *Ionas*, *but a greater than Ionas is here*, saith Christ: So the Queen of the South came to heare the wisedome of *Salomon*, but a greater than *Salomon* is here: that is, every sin committed against this Truth, is out of measure sinfull. Therefore, if they that breake *Moses Law* shall dye under two or three witnesses, how shall they escape that neglect so great

great Salvation, which began to be preached by the *Lord* Himſelfe? He hath made it knowne; therefore it is a fearefull thing to neglect it. Therefore you may ſee what an *Emphaſis God* puts on that, *Haſt thou eaten of the tree, of which I bade thee ſhouldeſt not eate?* As if he had ſaid, the thing is a ſmall matter in it ſelfe, yet it being the Commandement of the great *God*, I have commanded it, and thou didſt neglect it, therefore thou ſhalt die the death.

And there is good reaſon for it, if we conſider it, if God giveth the Law it is his; now Gods Name is taken in vaine, when His Law is not obſerved; for though the diſobedience be immediately againſt the Law, yet it is terminately againſt God himſelfe; for what is againſt the Scripture, is done againſt *God*: Therefore, ſaith God to *Saul, In that thou haſt caſt mee away, I will caſt thee away*. And ſo ſaith *Chriſt* to His Diſciples, *Whatſoever is done againſt you, is done againſt me*; it is terminated in me: Therefore, thinke when you ſhall come to die, or to any caſe of extremity, and God ſhall ſpeake to your conſciences, and tell you, thou haſt broken the Law I gave thee, thou haſt rebelled againſt me, thou haſt given thy members as weapons of unrighteouſneſſe againſt me, now I will be avenged of thee, thou ſhalt know I am Iuſt, thou ſhalt know who it is thou haſt offended, this is no ſmall matter. If we Miniſters come and tell you, you muſt not ſweare, but your yea, muſt be yea, and your nay, nay, and whatſoever more is evill; you muſt ſweare no kinde of oathes, if we tell you, you muſt not diſſemble, not lye, not keepe vaine company, not miſpend your Talents, not reſtraine prayer from

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from the Almighty, if we tell you this, it is no small matter to neglect it, it being the Commandement of God; doe not say of sin as ye were wont, Indeed it is a fault, and I would I could doe otherwise, but seeing they be sins against God, know what it is to sin against the Iudge of all the World, this will make thee thinke of sin in another manner. Therefore in your sins labour to fix your eyes on God, and it will aggravate *sinne*. As *David* in the one and fiftieth *Psalme* saith, *Against thee, against thee onely have I sinned*, repeating it twice in that place; he composed that *Psalme* to set forth his *sinne*, but that which wounded his conscience, that made him see the hainousnesse of his *sinne* was this, *Against thee I have sinned*: So the Prodigall son, this is the circumstance by which he aggravates his *sinne*, *Against heaven and against thee I have offended*: So learne to know that your *sinnes* are against God, and therefore to presse this Truth a little more.

2 Consider well with your selves, what is the reason that God hath required such a vast punishment against *sinne*, that is, eternall death; thinke what eternity is, it is that wch swallowes up your thoughts, it is a punishment, the length, and depth, and bredth whereof you cannot comprehend. Thinke why God hath appointed such a vaste punishment, and you shall finde, it is becausse you *sinne* against an Immense, a great and Almighty God, the length, and bredth, and depth of whose greatnesse you cannot comprehend.

3 Againe, what is the reason God should appoint such a Mediatour to take away the *sins* of the world, that

that the Son of God muſt needs take fleſh, which the Angels themſelves wonder at; it is ſuch a wonderfull action, that they cannot but admire, and in heaven we ſhall ſtand amazed at it; which evidences the greatneſſe of ſin: learne to know this, put all theſe foure together, and ſee how theſe doe hold correſpondency one with another, and you ſhall finde out the nature of your ſin.

Firſt, conſider the greatneſſe of God his infinitneſſe, the greatneſſe of his Authority, the wonderfull vaſt Soveraignty he hath over all creatures; from this greatneſſe of God, comes the ſecond, the greatneſſe of ſin, I have made knowne this Truth, but thou haſt with-holden it, thence it comes that ſin is ſo great, that the leaſt ſinne which thou makeſt nothing of, is a thing of ſo great moment. That is the ſecond, which followes on the greatneſſe of God.

Thirdly, upon the greatneſſe of ſin, you ſee the greatneſſe of the puniſhment; if ſuch an one as *Ariſtotle*, or a ſtranger from the Truth ſhould heare of this puniſhment (the greatneſſe whereof appeares herein, that the worme dieth not, and the fire is not quenched,) how would hee wonder at it? but knitting theſe together it will not ſeeme ſtrange.

Laſt of all, the greatneſſe of the puniſhment cauſeth the greatneſſe of ſuch a Mediatour, to take away this puniſhment and ſinne: So there is a correſpondency in them, come from God to ſin, from ſin to the puniſhment, from puniſhment to the Mediation or redemption, by which this ſinne is taken away. Learne therefore to know what ſinne is, I know not a truth of greater moment. And to all adde that,

SER. VII.

his workes, by Scripture, by the faithfull. Thirdly, it is God that makes it knowne, therefore not a deceiveable truth, not a fancy, or dreame, but to purpose, therefore you must not neglect it, in observing of it is happinesse, and in breaking of it, you shall finde there will come ruine, and destruction, and misery upon you.

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Now we will come to make use of it: First, if there be such a Truth made knowne to them by *God* Himselfe; then learne hence to aggravate your sins, to know the greatnesse of the guilt of your sinnes: Hence we may learne to know, that the looseneſſe and licentiousnesse men take to themselves against this Truth is more desperate, and hainous, and inexcusable: for God Himselfe hath made it knowne to them: For every precept of men is of more or lesse moment, according to the quality of the Author, the Law is to bee valued according to the person that gives the Law, therefore mens Lawes are of some moment, but *Gods Lawes* are of more moment: This Truth is most pressed in Scripture, when CHRIST preacheth the Word, he saith, every sin is encreased that is committed against this Word: When *Ionas* came to *Niniveh*, it had beene a great sin if they had not repented, *God* would have visited them for neglecting the word of *Ionas*, *but a greater than Ionas is here*, saith Christ: So the Queen of the South came to heare the wisedome of *Salomon*, but a greater than *Salomon* is here: that is, every sin committed against this Truth, is out of measure sinfull. Therefore, if they that breake *Moses Law* shall dye under two or three witnesses, how shall they escape that neglect so great

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3 Againe, what is the reason God should appoint such a Mediatour to take away the *sins* of the world, that

that the Son of God muſt needs take fleſh, which the Angels themſelves wonder at; it is ſuch a wonderfull action, that they cannot but admire, and in heaven we ſhall ſtand amazed at it; which evidences the greatneſſe of ſin: learne to know this, put all theſe foure together, and ſee how theſe doe hold correſpondency one with another, and you ſhall finde out the nature of your ſin.

Firſt, conſider the greatneſſe of God his infinitneſſe, the greatneſſe of his Authority, the wonderfull vaſt Soveraignty he hath over all creatures; from this greatneſſe of God, comes the ſecond, the greatneſſe of ſin, I have made knowne this Truth, but thou haſt with-holden it, thence it comes that ſin is ſo great, that the leaſt ſinne which thou makeſt nothing of, is a thing of ſo great moment. That is the ſecond, which followes on the greatneſſe of God.

Thirdly, upon the greatneſſe of ſin, you ſee the greatneſſe of the puniſhment; if ſuch an one as *Ariſtotle*, or a ſtranger from the Truth ſhould heare of this puniſhment (the greatneſſe whereof appeares herein, that the worme dieth not, and the fire is not quenched,) how would hee wonder at it? but knitting theſe together it will not ſeeme ſtrange.

Laſt of all, the greatneſſe of the puniſhment cauſeth the greatneſſe of ſuch a Mediatour, to take away this puniſhment and ſinne: So there is a correſpondency in them, come from God to ſin, from ſin to the puniſhment, from puniſhment to the Mediation or redemption, by which this ſinne is taken away. Learne therefore to know what ſinne is, I know not a truth of greater moment. And to all adde that,

1 *Cor.*15. 56. *The ſting of death is ſin:* It you looke on death, it is the moſt terrible thing in the world: You know what the Philoſopher ſaid of it, of all terrible things, it is the moſt terrible, the moſt feareſull, but ſin is the ſting of death: As if hee had ſaid, Death is a ſmall thing in compariſon of ſin; let a man want ſinne, and death is nothing, it is but ſleepe, it is nothing to have the body and ſoule ſeparated. Againe, ſuppoſe there were no death, but let body and ſoule remaine together, yet ſinne is a terrible thing, it is above all the Terrours in the world, as in *Iudas*, ſee his terrours, though there was no death on him; ſee *Adam* when hee was not in Hell, but in Paradiſe, yet how was he Tormented with his ſinne? Therefore weigh not ſinne in a wrong ballance, look not on it with a wrong light, take heed of being deceived, for in this of all other things men are moſt apt to bee deceived: That is the corruption of Nature, that ſtrange darkeneſſe is brought on men by *Adam*, that in the thing that moſt concerneth him, which is ſin, in that he is moſt ignorant, moſt apt to be deceived: Therefore when the Apoſtle ſpeaks of ſin, hee comes in ſtill with this caution, *Bee not deceived*, 1 *Cor.* 6. 9. *Be not deceived, neither Fornicatour, nor Idolaters, nor Adulterers,* &c. *ſhall inherit the kingdome of God*; as if men in that were moſt apt to be deceived: So *Epheſ.* 5. 6. *Be not deceived, for, for ſuch things the wrath of God comes on the children of diſobedience:* And obſerve when Chriſt goeth about to ſhew to any man, or to any Church what their ſins are, or what their danger is, he addes this, *Let him that an eare heare* what the Spirit ſaith to the Churches:

Churches; his end being to tell of their ſin, ſtill that comes in, *He that hath an eare to heare, let him heare:* As if he had ſaid, when I come to ſpeake of matter of ſin, there be many here that can tell what I ſay, that can underſtand me well, but few have eares to underſtand indeed. As when the Prophet came to *Ieroboam*, hee heard the Prophet ſo as it anger'd him, hee knew what his ſin was, but hee heard it not to purpoſe: So when Chriſt pronounceth a woe to the *Scribes* and *Phariſees*, they heard it well enough, but they had not an eare to heare it to purpoſe: Men may heare what fleſh and common reaſon, and common men ſay of ſin, but not what the Spirit ſaith of it, there is another kinde of ſinfulneſſe in ſin, which is the ſpirituall evill of ſin, and what the Spirit ſaith of this they doe not heare: Therefore you muſt even be brought to Chriſt, as the deafe man was, who being both deafe and dumbe, was brought to Chriſt, that he might lay his hands on him, now Chriſt put his finger into his eares and ſaith, *Ephata*, bee thou opened, and then the man heard and ſpake; ſo of all men that heare this Word, there is not a man but he is deafe, according to this inward kinde of hearing: therefore you muſt bee brought to Chriſt, and beſeech him to give you eares to heare; for few have eares to heare what the Spirit ſaith unto the Churches when it diſcovers their ſin and miſery: Therefore, let not this Doctrine be in vaine to you, but learne from hence to humble your ſelves, to come to God, and ſay to him, Lord, I am now amazed and confounded, I thought before loſſes and croſſes were great matters, but now I ſee they are but flea-bitings

to

SER. VII.

to ſin, I was heretofore troubled at a ſmall croſſe, but little or nothing at ſin; Lord, I confeſſe, this was my caſe, but I ſee now ſinne is another thing: Thus wee ſhould learne to humble our ſelves before God.

Object. But, if any obiect; This is the way to diſcourage men, to make them deſperate, to make them flye from Religion, by telling them ſinne is ſo terrible.

Anſw. I anſwer, it is not the way to diſcourage men from comming to Chriſt, but to encourage them and drive them to him; This is the way to Salvation: Indeed, if there were no remedy for ſin, it were a deſperate caſe, but there is a remedy, if you will but ſee this ſin of yours, and mourne for it, for all that mourne in Sion, and are broken hearted, ſhall be comforted: Therefore you muſt know, there is a paſſive ſorrow for ſin, when God ſhall affright a man with the Terrour of his wrath, and that is a flaſh of hell fire: if our end were only to kindle theſe ſparkes, it were indeed to breed Torture in the ſoule; but there is an active humiliation, when a man labours to be convinced of his ſin, to know all he can againſt himſelfe, and this is it which leades to life; for this is the end of our preaching, the end of our diſcovering of ſin. And this uſe you may make of the hainouſneſſe of ſin; and ſo much ſhall ſerve for the firſt uſe.

Vſe 2. Be thankefull for the Truth.

Secondly, if there bee ſuch a truth, ſuch a knowledge made evident by *God* Himſelfe, then men ſhould learne hence to be thankefull to *God* for it: for whereas all men might have periſhed as the Devils did, as the Angels that fell did, yet *God* hath ſhewed this mercy to mankinde, he hath given them *Secun-*

dam Tabulam poſt naufragium, and that is this light, which is the thing which you have cauſe to be thankfull for; for this light is worth all the world beſide, nothing is ſo precious, becauſe it ſhewes the way to eſcape Hell and damnation; therefore you ought to be thankfull to *God* for it: You ſpecially that live under the Sunne-ſhine of the Goſpell; you muſt think you might have been borne in other ages, when darkneſſe covered the world, or in another Nation, and not in *Goſhen*, where the light ſhines; and if in the Church, you might have beene ignorant, as many of our Country people are, even almoſt as ignorant as Turkes and Iewes, but when *God* hath diſcovered light in great meaſure, and hath given a great portion thereof to you; you muſt know all this is not come to paſſe by accident, but by *Gods* providence; you are to take notice of it, and learne to be thankfull, not in ſhow only, but in deed and in truth, that is, by practiſing according to the knowledge you have, for it is a thing moſt precious, *Matth. 7. 6.* An admonition is compared to a pearle, whereas the admonition is but one part of this light, and what is ſaid of a part, may be ſaid of the whole. *Salomon* could not find a fit thing to compare this wiſdome to: It is more precious than pearles, nay all that can bee named or deſired cannot be compared with it: Therefore ſeeing it is a precious thing, trample not theſe pearles under your feet: know that *God* hath put a price into thine hand, and that is thy light, and it is a price that will buy heaven, it will bring thee to ſalvation; but if thou wanteſt an heart (as the foole hath a price, but he wants an heart) it will doe thee no good: take

SER. VII.

heed thou doe not neglect it, do not abuse it, take not the grace of *God* in vaine, but see thou use this light; When the great promise of *Christ* his comming was made, what was it but this, that they should have a new light, that the people that sate in darknesse and in the shadow of death, should see a light they never saw before? you that live in this light, that enjoy that which was so many yeares agoe promised to the Gentiles, and is now fulfilled; take heed of abusing it, use it to the purpose for which it is given, that is, to guide your feet into the way of peace.

Vse 3. Doe nothing contrary to the Truth.

Againe, thirdly, to joyne that with it: As you must bee thankefull, so in the third place, you must take heed of doing any thing contrary to this Truth, it is a very dangerous thing to neglect it. There is not a sparke of it, not a beame of this light, which is conveyed to you by the ministery of the Gospell, which shall be in vaine. Though you doe not prize it, it shall set you a steppe nearer heaven or hell, even every sparke and beame of this; and this is it which may make men afraid, and looke about them, seeing that when this light is made knowne, it is so dangerous to neglect it: Therefore thinke this, when *God* hath sent a right Ministery, Consider who hath sent this light. *God* hath done it, and will *God* send a vaine message? A wise man will not doe so; if then *God* send it not in vaine, it is to some purpose, to doe either good or hurt; Now suppose that this light have done you no good, that you have lived long under this light, but have attained no good, you have knowne much, but practised little, then know this shall exceedingly encrease your condemnation. *Paul* saith,

SER. VII.

ſaith, *We thanke God that he hath cauſed us to triumph in Ieſus Chriſt, in making manifeſt the ſavour of His knowledge in every place.* What is the reaſon he ſhould rejoyce that this was made manifeſt, ſeeing to ſome it did no good? Yes (ſaith he) it ſhall encreaſe their condemnation, it ſhall be the ſweet ſavour of *God* in them that are ſaved, and in them that periſh. So when we preach, if the light doe you no good, it doth you hurt: As *Iſaiah* his Commiſſion was, *Goe, preach to this people, and ſhut their eyes, leſt they ſhould ſee with their eyes, and heare with their eares;* If we are not ſent to enlighten men, we are ſent to make their hearts fat, and their eares heavy, *Thou ſhalt doe no good by thy miniſtery, yet I have ſent thee, that they may know there was a Prophet among them.* Therefore taked heed, you to whom this is ſent, that it be not ſent onely to this end, that it may be known there hath beene a Prophet among you: Thoſe to whom God hath revealed much, let them know it ſhall not be in vaine; If the King ſend a Meſſage, and men will obey it, ſo it is, if not, if they make his authority worth nothing, he will elevate his Authority, and will inflict a Penalty: So God ſends not in vaine, if you will not obey him, God will not ſuffer any to ſlight his Authority, but he will be ſurely revenged. Therefore take heede how you detaine this Truth in unrighteouſneſſe, that when God hath diſcovered this knowledge, you do not practiſe it.

But, every man will be apt to ſay, (and indeed they that are moſt guilty) but I hope we doe practiſe it, and not detaine it? *Object.*

Therefore I will ſet downe (though not all, yet) *Anſw.*

SER. VII.

Seven Cases, wherein men detaine this Truth in unrighteousnesse.

1 In the Commission of known sins.

many of the Cases wherein they detaine this Truth and with-hold it in unrighteousnesse, wherein they doe not practise according to this knowledge, and these are seven in number.

First, in the Commission of all knowne *sins* there you detaine this Truth, there you imprison it, whensoever you finde this to be your Case that you commit any knowne *sin*, therein you are a detainer of the Truth, an imprisoner of it. As for example, when a man shall know that these duties ought to be done, I ought to pray fervently, and frequently, I ought to sanctifie the *Lords Sabbath*, but out of an unlistinesse to it, out of love to ease and pleasure, that carries him another way, he neglects it, and so the duty lies undone: This is the Commission of a known *sin*: So againe, I know I ought not to remember an injury, I ought to forgive mine Enemy, yet thou inviteſt him to do thee a new injury, when this is known and not practised, in this case men commit a known *sin*; so againe, dost thou not know that thou oughtest not to use any dalliance, any touch of uncleannes, and chambering or wantonnesse? if a man know this, and yet will commit it, because his lusts intend his minde to such a *sin*, and it is a thing to which he is strongly inclined, this is a known *sin*; so in many other things, in cases of election, or doing businesses this man ought to be chosen, and businesses ought to be carried thus, yet out of some by-respects, a man will have it carried otherwise, this is committing of a known *sin*; so in case of Envy, this mans preferment may be profitable, but because his eminency may be hurtfull to me, I cannot affect him, this is a known *sinne*; so in

Case

Caſe of the *Sacrament*, doe you not know you ought to receive often, and not to neglect it in the Congregation where you are? Are you not bound to that? You thinke it a *ſinne* not to heare the Word, and is it not ſo, not to receive the *Sacrament*? If he ſhall bee cut off that came not to the Paſſeover; ſhall not he be cut off that comes not to the *Sacrament*? So you know you muſt renew your repentance; are not theſe Truths known? and yet will you commit theſe *ſins*? Goe thorow any known *ſin*, and in this Caſe you do with-hold the Truth in unrighteouſnes. But what is it to commit a known *ſin*, becauſe it may be I am not convinced ſufficiently of that? By this thou mayeſt know it, if thou finde thy conſcience to give a ſecret intimation that it is naught, it is a ſigne it is a knowne *ſinne*, though thou haſt got many Arguments for it, and canſt diſpute for it; for thy conſcience ſhall witneſſe againſt thee: as in caſe of Vſury and inordinate gaine, and matters of the *Sabbath*, many of which things be in queſtion; ſee what thy conſcience ſaith, and take heed of diſobeying the ſecret intimations of thy conſcience, whatſoever thou haſt to ſay for thy *ſin* before men: Men thinke a *ſin* not to be a knowne *ſin*, becauſe they are not willing to ſearch it out: Now if thou finde this to bee thy caſe, that thou art not willing to ſearch it out, to ſee all that can be ſaid for it, or againſt it, thou ſhalt finde it a known *ſin*: And this is a notable difference between the faithfull and others. A godly man whoſe heart is ſet to ſerve *God* with a perfect heart in all things; there is nothing that comes under the name of a *ſin*, nothing that hath the ſhadow of a *ſin*, but he is willing to ſearch it out,

SER. VII.

to examine it to the full, hee is willing to let all lay, what they can against it, and when all is done, he desires GOD to try him: Another is not willing to search, because he is willing to lye in some *sin*, or because he will not have his conscience troubled with it. This is a signe of a false heart, though they do not know that this is a *sin*, yet it having the shadow of a *sinne*, and they being unwilling to examine it to the full, it shewes it is no lesse.

Case 2. In unwillingnesse to increase a mans Knowledge.

Secondly, the second case wherein a man withholds this knowledge, and detaines this Truth which *God* hath made manifest, is when he is not willing to enlarge it; a man that hath already some knowledge (as every man hath some) and is not willing to adde to this knowledge, to encrease it, that man properly *with-holds the Truth in unrighteousnesse*: For he that with-holds fewell, puts out the fire, as well as he that casts water on it; and he that takes away foode from a living Creature, kils it, as well as he that takes away its life with violence; so if thou dost not feed this with fewell, with that which may make it grow and encrease, if thou dost not labour to inlarge it, thou dost extinguish it.

Two sorts of those.

And of these men there be two sorts:

I

First, such as doe not care for any knowledge at all, or if they do come to heare, yet they recall it not, meditate not upon it, and so as good never a whit, as never the better, some things they must doe for fashion sake; but if they doe heare, they do it in a negligent manner, they be ever learning, and never come to the knowledge of the Truth: These be the first sort of men.

SER. VII.

2

But there is a ſecond ſort, and that is thoſe which have known much, have heard much, have gone very far in the knowledge of this Truth, yet will not go to the uttermoſt. I may reſemble them by *Felix* (he went not far, but I uſe it as a reſemblance) when S. *Paul* preached, and began to know ſome meaſure of this Truth, when ſome of theſe ſparkes began to bee revived and ſtirred up in him, he bade him goe away, and ſaid, he would call for him another time, but hee was not ſo good as his word; ſo when a man is loth to be brought to that ſtrictneſſe and exactneſſe that is required as our duty, when hee is not willing to bee ſtrait laced, that lives at liberty, and thinkes he will do it before he dies, but puts it off, this man impriſons the truth; when the truth is brought to their doores, to ſuch an high degree that it is almoſt looſe, yet they let it lye there ſtill; when they ſhall come to *Agrippa's* caſe, to be *almoſt a Chriſtian*, this is to withhold it, the uttermoſt end and finiſhing of the worke is all, and that is the reaſon men are ſo ſhie of it: So when wee care not for admonition to live exactly and perfectly in all things, when there ſhall be little reſervation, when we will have a little liberty in this or that, I ſay, the not admitting of this, the not going through with the worke, is an impriſoning of the Truth; when men ſhall come to be unwilling to be called on, it is as if a man ſhut the doore, and draw the curtens about him, it ſhowes that he delights to ſleepe, that he meanes to ſleepe, and to continue ſo; when a man puts off the truth, and wil not be brought to the uttermoſt, this is the ſecond way of impriſoning the truth, when he is not willing to adde fewell, to

SER. VII.

Case 3. In not acting and practising the Truth, by the use of meanes.

give that which may strengthen and encrease it.

Thirdly, I will name but the third, and that is when a man is past this degree, and is come to be willing to know all Truths, doth not desire to have any concealed from him, doth not say to the Prophets, prophecy not, but is willing to be informed to the full, yet when he hath it he acts it not, he doth not exercise, nor practise this Truth: That is another degree of with-holding it. And this is a frequent case; for a man may know and be informed in all Truths, yet they may lye there unused, and unacted, they may lie there idle: Now when a man is not willing to practise the meanes by which these Truths are used, he doth properly *with-hold the Truth in unrighteousnesse:* As for example, the way to act the Truths we have, to stir them up, to blow up these coales, to bring them to present memory, so as they may bee brought to present practice, is the Communion of Saints, the company of holy men, that when a man hath forgot, godly company may bring to mind againe; so frequent reading and hearing these doe act the Truth; for the end of our Ministery is not only to make you to know these things, but to bring those things to minde which you have forgot; if we will not use, but neglect the meanes of acting the truth, then we withhold it. So for private prayers, whereas a man should bring his heart to GOD every day, should doe it throughly, should call himselfe to a reckoning for every *sin*, for all sorts, of Omissions, or of Commissions, this is a meanes to act this Truth, this good purpose and inclination, this sparke which God hath kindled, were it not for this, they would be raked up

in

in aſhes againe; now performing prayer in a devout and fervent manner, doth liven them, whereas to doe things for faſhion, or to ſatiſfie naturall conſcience, and not throughly, is to neglect them; ſo that when a man doth not practiſe, nor exerciſe the Truths he hath (as the very exerciſe quickens them againe) when hee doth neglect any of the meanes by which theſe coales are blowne up, by which theſe Truths are to be ſtirred up, he properly impriſons the Truth.

Let no man ſay, But when a man impriſons a thing, he barres the doore, but to let the Truth lye is a matter of negligence, how is it then an impriſoning? *Object.*

Yes, it is an impriſoning, a ſurpriſing of it, as it is with fire, if it have not a vent, though you caſt no water upon it, yet you put it out; as on the contrary ſide, if you give it vent, you encreaſe it; ſo you are guilty in this caſe of murdering the Truth, of putting it out: As in any Art that a man learnes, if he let his Art or Trade lie ſtill and unuſed, he forgets it, ſo theſe Truths are extinguiſhed, when a man is not diligent in uſing all meanes of grace. The receiving of the Sacrament is a meanes to quicken and Act theſe truths; faſting and prayer, when God calls for it, is a meanes to quicken them; goe through all meanes which *God* hath ordained to put us in minde of theſe Truths, and ſo farre as you neglect the meanes, ſo farre you detaine theſe Truths in unrighteouſneſſe. *Anſw.*

6 JY 59

The end of the Seventh Sermon.

CER-

Obj.

Ans.

CERTAINE SERMONS VPON HVMILIATION.

The Eighth Sermon.

ROMANS 1. 19, 20.

Foraſmuch as that which may be knowne of God, is manifeſt in them, for God hath ſhewed it unto them.

For the inviſible things of him, that is, his eternal power and God-head are clearly ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe.

THe fourth Caſe wherein we with-hold this Truth in unrighteouſneſſe, and impriſon it, is, when we directly ſuppreſſe it, when we doe indeed ſuffocate it, when we doe this of purpoſe, this is an evident Caſe when a man not only withdrawes fewell,

Caſe 4. In ſuffocating, and ſuppreſſing it.

SER. VIII.

Two wayes. I

fewell, when he doth not only not act it, neglecting the meanes, but doth purposely suppresse it: As for example, when God shall kindle a good spark in any mans heart, and put in a good motion, not only reveales, but stirres up some Truths which concerne his salvation, and he doth endeavor to put it out, to quench it, and labours to lay that Truth asleepe, and is glad when by any meanes hee can forget it, lest it should trouble him, this is a great suppressing of the Truth, and by this we not only suppresse this Truth, but we doe harden our owne hearts exceedingly; as in iron, when we quench it, we doe not only put out the fire, but harden the Iron: so when God stirs up many Truths (as it is in hearing the Word, in apprehension of death, in suffering some calamity in a good mood) the putting out of these doth harden the heart. Therefore, when a man shall have good purposes, and thinke with himselfe, I will now begin to bee another man, and to change my courses, and yet shall goe into ill company, such as it may be he hath kept before; this is an evident suffocating of the Truth, a thing often spoken of, and blame mee not that I speake of it againe; for it is the great quenchcoale of Religion, a man cannot prosper therein, if he looke not to his company, because it is as a continuall dropping on a fire-brand, which will bee sure to put out the light, and life and grace which one hath. *Chrysostome* compares ill company to putting in of swine, when a man hath planted an Orchard with tender Plants; when he hath sowed it, and the corne, or whatsoever it is, appeares, leave the hedge open, and let the swine come in, and they will overturne all

all by the roots: So when we Miniſters have ſowed the ſeed, and it begins to grow, a little to put forth, when ill company come in they ſpoile all, they marre all, they pull up all by the roots, ſo that we have loſt our labour, it is indeed ſo effectuall to keepe downe the Seed, and to make us impriſon the Truth.

Againe, cuſtome in ſin, giving your ſelves liberty in any ſin, that keepes downe the Truth, and nothing more. Therefore, of all other things, you muſt know, nothing ſuppreſſes that truth, that knowledge, thoſe beginnings of Grace, thoſe good motions in us ſo much as actuall ſinne, becauſe it is quite contrary to it: Fire is not quenched ſo much with any thing as with water, being quite contrary thereto; and light is not hid ſo much in any thing as in darkeneſſe. Take heed then that you be not led away with the deceitfulneſſe of ſinne; you may think you ſhall be able to leave this ſin afterwards, but it is not in your power to doe ſo, for ſinne takes away the ſenſe, and a great ſinne weakens the faculty that ſhold reſiſt, it puts out the Truth, becauſe it is ſo directly contrary unto it. 2

And herein you muſt obſerve a notable difference betweene men that live godly, and others; the godly when they fall into ſin, it is ſo farre from putting out this Truth, that it helpes it forward, for their fals doe but diſcover ſuch ſins, and ſo it cauſes them to ſearch themſelves, by which meanes they find out that to be in them, which they never knew of before, it may be it is Covetouſneſſe, or it may be Envy, one thing or other is diſcovered, and when it is diſcovered, there is a winnowing of themſelves, they

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Sect. VIII

see there is drosse, and when they see it, they labour to purge it by repentance: It is quite contrary with the other, the more they fall into sin, the more they suffocate the Truth; their falling into sin, gives sinne more ground, it makes them more in love with sinne, it is the more prevalent against them, the more they delight in it; so that every sin is like the Sea, getting ground of the Land, which they know not how to recover: So this is the fourth way, by frequent quenching of good motions, by ill company, and falling into sin, they doe harden their hearts, and so suffocate and quench this Truth.

Case 5. In removing impediments.

The fifth way is, when we do not remove the impediments, which if they were taken away, the Truth would rise, and shew it selfe, for that is it, that keepes downe the Truth; God hath written it plaine enough on mens hearts, but when we let dust and soile lye on it, we cannot reade it: This idlenesse and Lazinesse suffering these impediments to lye on you, to cover the Truth in you, is to with-hold the Truth. Therefore *Seneca* hath a notion in this Case, though hee was an Heathen; the soule of man, were it free from passions and distractions, and were quiet, truth should bee seene clearely, as you see a penny, or a stone in a cleare River, so Truth would appeare: Doe but remove the impediments that commonly rise from us, and which Satan injects, and this Truth will shew it selfe: for these words (they with-hold the truth) shew that the Truth is ready enough of it selfe to come forth.

Now there bee certaine impediments which wee remove not, and they are these two; either businesse, and

and from thence proceeds feare, and care, and griefe, or elſe recreations, and the pleaſures and joyes that come from them, one of theſe two are alway the impediments.

Firſt, for buſineſſe, when a man takes too much on him, even more than he is able to weald, or doth give himſelfe to too much feare, and care, and griefe, which are contrary to this Truth, as *Luke* 1. it is the promiſe that wee ſhould *ſerve him in holineſſe and righteouſneſſe all our dayes without feare*: But let a man bee filled with carnall feare, it ſuppreſſeth the Truth, and keepes it downe. So for Care, *Philip.* 4. *Caſt your care on God, for he careth for you; and the peace of God which paſſeth all underſtanding, ſhall keepe your hearts and mindes in Chriſt Ieſus*: The meaning is, if you will care for your own matters, peſter your ſelves with cares and perplexities, it will interrupt your Communion with Chriſt Ieſus, it will interrupt your peace, and if your peace, then your Communion with Chriſt; therefore he exhorts them to caſt their care on Chriſt. So for Griefe, it is a great hinderance, the *Iſraelites* could not hearken to *Moſes* for the anguiſh of their hearts, and hee that mindes things too much, pierceth himſelfe thorow with ſorrowes; this was the thing that ſuffocated the third ground, they were kept downe, partly with care, and partly with divers luſts: *Martha was troubled with many things*: Therefore take heed of too much buſineſſe, or intending it too much, or inordinately.

Secondly, Sports, Pleaſures, and recreations, things wherein men delight too much, theſe are impediments to the Truth, if any of theſe get predominancy

SER. VIII.

minancy in your mindes, they hinder this Truth, if you will set at liberty, remove this impediment; divers lusts keepe it downe, as cares, as we may see in the third ground: And *Esay* 1. *Woe bee to you that laugh*; If there were not something in this inordinate mirth and jollity that keepes downe the Truth, why should that be added? and the removall of these Impediments is of great consequence. For there may be many hundreds of men which perhaps, have not so ill meanings with them, yet are carried away with the tract of vanity, that are not so opposite to the Truth, as forgetfull of it, that doe no so much resist it, as neglect it, that yet keepe downe the truth. These men partly busied with cares, partly intent on pleasures, death shall come upon them as a theefe in the night, and shall lead them captive to hell, because they held this Truth captive, which had they set at liberty, it would have set them at liberty, free from death and condemnation: That is the fifth Case.

Case 6. The sixth Case wherein they *with-hold this Truth in unrighteousnesse*, is, when they have it, and doe not use it, and communicate it to the good of others, and herein many faile: As first, Ministers that have their charge, yet doe either *Non residere*, or *segniter residere*; but that concernes not this Auditory: Therefore I will not meddle with it; but it concernes not only them, but common Christians likewise: When men are converted, a charge lyes on them to endevour to convert their brethren, they should labour to use this Truth, to kindle it in others, the neglect thereof is a suppressing of it; for there is a charge laid upon them, that according to their measure, in their sphere,

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according to their meaſure, in their ſphere, according to their callings, they ſhould endevour as much as they can to enlarge this Truth: So likewiſe Maſters of families are bound to do it; ſhall he be worſe than an Infidell, that provides not food for his family, and ſhall it not bee a greater ſin in him that provides not ſpiritual food? doth it not concerne him in private, as well as the Miniſter in publike? Was it not that wch God tooke ſpeciall notice of in *Abraham, I will not hide it from Abraham, for he will inſtruct his family, and his ſons, and they ſhall know the wayes of the Lord:* Therfore when they neglect this charge, they *withhold the Truth in unrighteouſnes:* So Patrons of livings, if they doe not their part to bring faithfull labourers into the Vineyard, and uphold them when they are there, they *with-hold the truth in unrighteouſneſſe*; for they hinder it, though it bee not their calling properly to bring forth fruit (for that is the Miniſters) yet it is their part to uphold them. It is the Vine that brings forth the Grapes, but the Prop is to hold it up: So it is the office of Patrons to ſuſtaine Miniſters in the Lords Vineyard: Likewiſe Lawyers and Advocates have a charge to miniſter the Truth, not to choake it: It is the office of Iuſtice, to rectifie the Truth, and not to adulterate it, but to informe rightly, and properly, when they doe not diſcover the Truth, they do with-hold the truth, if they ſhould not labour to doe that, it were a hurtfull calling; but there is no calling that is not for the benefit of men, but if it bee thus uſed to conceale the truth, it were hurtfull, and not uſefull: ſo likewiſe they that be Governours, Iuſtices of Peace in the Country, they with-hold this

SER. VIII.

Truth, if they performe not their duties diligently for this Truth: As it is committed to us Ministers to preach it, so it is committed to you, that are Governours, to bring men into the obedience of it, you are to goe your way by the Sword, and by your Authority, for it is committed to your keeping, as it is said of the great Magistrate, he is *Custos utriusque tabulæ*; you must looke that Truth have his progresse, as well as that the common-wealth suffers no detriment: Therefore let not your Authority lye as a Sword in a scabbard, but let it be kept sharpe, to cut downe Popery, and whatsoever is an Impediment to this Truth, and thinke it no small thing to neglect it; for whatsoever sins are committed, which you have Authority to restraine, these sins are put on your reckoning: Look on the first Epistle of *Timothy*, the fifth Chapter, and the two and twentieth verse, *Lay hands on no man suddenly* (saith the Apostle) *and bee not partakers of another mans sins*: If any bee under thee whom thou hast to doe with, if thou doest not bring him in, and restraine him, thou art partaker of his sins; you know what was said to *Ahab*, *Thy life shall go for his life*; and you know that not to strike the Nocent, is as abominable in Gods sight, as to strike the Innocent: Therefore take heed of neglecting it, whether it bee out of feare, (as that is one Impediment) or out of negligence, *Ro.* 12, 8. *Let them that rule doe it diligently*, &c. As if that were a thing wherein givers are too blame, that they doe it not cheerefully and diligently: Therefore bee you diligent in your places, to set the Truth at liberty, to bring men into subjection to it, so farre as may be: And so much

Sect. VIII.

ſhall ſerve for this, being the ſixth Caſe.

Case 7.

Now the ſeventh and laſt caſe, is, when we know theſe Truths of God, and doe not profeſſe them, when God kindled a light, and you put it under a buſhell; When God worketh Grace in any mans heart, his Intent is, it ſhould ſhine forth to the eyes of others, you muſt not ſhut up the windowes, that no body may ſee; if you doe, whatſoever your reſpects be; you *with-hold the Truth in unrighteouſneſſe:* He that ſhall know the Truth, and out of feare ſhall not profeſſe it openly, this feare is a ſin, and hee that with-holds it out of that reſpect, *with-holds it in unrighteouſneſſe*; It is that which *God* requires of neceſſity, with the heart wee beleeve, and with the mouth we confeſſe to ſalvation, *God* requires the one as well as the other; this is that, that ſhut out the Phariſees, the chiefe men among the Rulers that beleeved, they durſt not confeſſe him for feare of the Phariſees, you ſhall ſee a brand ſet on them, they loſt their ſoules for it. Therefore doe not ſay a man may keepe Religion to himſelfe, may have a good minde, and be devout in ſecret, and that to bring it to view is hyporciſie, it is not ſo, it is a falſe opinion; In doing ſo, you robbe *God* of his glory, and your ſelves of ſalvation: It is the bearing witneſſe to the Truth, which you are bound unto, and you cannot have this Truth in you, but it will appeare, Grace cannot bee concealed, it cannot be hid; and if it could, yet you muſt know that the very concealing of this Truth, puts an imputation on it; for we conceale nothing but what wee are aſhamed of, and ſhame implyes (you know) that there is ſomething amiſſe; ſo that

SER. VIII.

though you little thinke of it, this concealing of the Truth, this hiding of it, is a degree to blasphemy, it layes an imputation on the *Holy Ghost*, for it doth on the light and Truth which is an effect of the *Holy Ghost*: Therefore know *God* desires both, hee will have the inside cleane, and the outside too; indeed, if the inside be cleane, the outside will be so also, but it is not true on the contrary; A man may have a cleane outside, as in *Matthew* the three and twentieth Chapter, *Make the inside cleane, that the outside may be cleane also:* The meaning is, If a man have a cleane inside, it is not possible but a cleane outside wil follow: It is true, there may be leaves, and no fruit, but there can be no fruit, but there wil be leaves; many counterfeit peeces may look yellow: but there is no gold but it lookes yellow: do not say then it is hypocrisie, in them that professe Religion, for they would not take the profession of these things to themselves, but that they see a beauty, and excellency in them.

Therfore consider it, & know there lyes a necessity on you; do you think it unequall that God should be ashamed of you, and will you be ashamed of him? Is he such a Father, that his children should be ashamed of him? or such a Master as we should be ashamed to weare his Livery? Doe this to earthly Masters, and see how they will take it. Indeed if there were not some losse to men in undertaking this profession, we need not spend so much time to presse men to it, but there is a losse in professing the Truth; you may lose many friends, and procure many enemies, undergoe many crosses, lose many benefits and preferments, which you might have had, this *Christ* tells

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youbefore-hand, but if you love him, you muſt deny your ſelves in theſe. They breed an enmity in men, inſtance that place of *Ahab*, *Haſt thou found me, Oh mine enemy? And am I your enemy, becauſe I tell you the Truth? All men ſhall hate you for my Names ſake:* And the more the Truth appeares, the greater is the hatred, becauſe the object of hatred is greater.

Object. But, if you object what is the reaſon *Peter* ſaith, 1 *Pet* 3. 13. *Will any man deny to follow that which is good?*

Anſw. I anſwer, there is a double good, and that is profitable to man, as to bee Iuſt, Meeke, Gentle, Patient, ready to doe good; in a word, all goodneſſe of this kinde men will love you for; but there is another thing in Religion, and that is practice of true Righteouſneſſe, and holines, and that croſſes men: therefore St. *Peter* addes, *Bleſſed are yee, if yee ſuffer for righteouſneſſe ſake:* As if hee had ſaid, though for your goodneſſe men love you, yet for your righteouſneſſe you muſt ſuffer perſecution; therefore that muſt be made account of before-hand and you muſt be ready to beare it: So much ſhal ſerve to ſet down the Caſes, *Wherewith men with-hold this Truth in unrighteouſneſſe.*

Vſe 4. Fourthly, if there be ſuch a Truth made knowne to us by *God* Himſelfe, then in the obſerving of this Truth, looke for happineſſe, in the tranſgreſſing of it expect miſery, ruine and deſtruction: If God that is the Governour, the *Summum bonum*, ſhall appoint the truth, and ſet man a Law, whatſoever that Law is, in obſerving of that Law, there is happineſſe: It is ſo with every creature, he hath given every creature a Law, and ſo long as he keepes to that, he is in a good

SER. VIII

condition and state: Now the Law given to us is this truth, in observing it thou shalt keep thy life, thy happie life; take heed therefore of departing from it, whensoever a man departs from it he is deceived, and no man will willingly be deceived.

Object. But, you will say, a man is not deceived in sin, for I know it is a sin.

Answ. Yes, in this thou art deceived, no man commits a sinne, but at that time he thinkes it better that he commit it, and worse that he abstaine from it, and in this thou art deceived: Go thorow all the Scripture, and finde any one sin there recorded, and see if the party be not a loser: Goe to *Ieroboam*, did he not lose his Kingdome by that, by which he thought to save it? goe to *Iudas*, to *Gehezi*, was it not their ruine? I say, every man is deceived; as it was said of *Eve*, *Eve was deceived*; so it may be said of all the sonnes of *Adam*, when they commit a sin they are deceived.

Object. But if you object, *Adam* was not deceived, 1 *Tim.* 2. *The woman was deceived, but the man was not.*

Answ. I answer, the meaning is, there is an immediate deceiving, when a man is meerely coozened, because there is a fault in his reason, and for that mistakes a thing, and so was *Eve* onely deceived, she being the weaker: But there is a second kinde, when a man is not immediately deceived, but transported by a lust, and that was *Adams* Case; and that lust arises from deceit: Suppose it be a lust of envy that transports a man to a sin, although that doth not immediately deceive, yet this (as all sins) arises from errour. Therefore when any temptation comes, see if it be a sin; if it be a sin, be sure thou art deceived, and though thou

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The end of the Eighth Sermon.

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SER. VIII

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Anſw. Yes, in this thou art deceived, no man commits a ſinne, but at that time he thinkes it better that he commit it, and worſe that he abſtaine from it, and in this thou art deceived: Go thorow all the Scripture, and finde any one ſin there recorded, and ſee if the party be not a loſer: Goe to *Ieroboam*, did he not loſe his Kingdome by that, by which he thought to ſave it? goe to *Iudas*, to *Gehezi*, was it not their ruine? I ſay, every man is deceived; as it was ſaid of *Eve*, *Eve was deceived*; ſo it may be ſaid of all the ſonnes of *Adam*, when they commit a ſin they are deceived.

Object. But if you object, *Adam* was not deceived, 1 *Tim.* 2. *The woman was deceived, but the man was not.*

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The end of the Eighth Sermon.

CERTAINE SERMONS VPON HVMILIATION.

The Ninth SERMON.

ROMANS 1. 19, 20.

Foraſmuch as that which may be knowne of God, is manifeſt in them, for God hath ſhewed it unto them.

For the inviſible things of him, that is, his eternal power and God-head are clearly ſeene by the creation of the world, being conſidered in his workes, to the intent that they ſhould be without excuſe.

THe third point then which now remaines to be handled, is this, There is ſo much revealed to every man, as will make him inexcuſable: We ſee the words are clear, *God hath made it knowne to them by the Creation, by his workes, to the intent they ſhould be without excuſe*; or if you will tranſlate

Point 3. There is ſo much revealed to every man as will make him inexcuſable.

SER. IX.

ranslate it, *so that they are without excuse*, the words will beare either. There is so much revealed then, as will make every man inexcusable: For the manifestation of this Truth, go no further than this Chapter.

First, consider, God hath made Himselfe known to every man by his workes of *Creation*, this is the booke every man may reade, this is exposed to every mans eye, it is a language which every man understands.

Secondly, you shall see what they doe, they did not glorifie him as *God*, neither were thankefull, but became vaine in their imaginations, and their foolish hearts were full of darkenesse, that is their carriage towards God.

Thirdly, when God doth behold this carriage in them, he gives them up to a reprobate sense, to vile affections, to their hearts lusts, till they be full of all unrighteousnesse, as it is expressed in the latter end of the Chapter, because they regarded not to know God, he delivered them up to a reprobate minde, to doe things uncomely, being full of all unrighteousnesse. And if you marke this prophecie, you shall see how God is excused, and how all the world is inexcusable:

First, God did that which was sufficient on his part, he made himselfe knowne.

Secondly, they did wilfully and stubbornely despise this knowledge, they regarded not to know God, nor practised according to knowledge, but provoked Him with their *sinnes*, and became vaine, making no conscience of offending Him: Then comes

SER. IX.

comes in this in the third place, they are delivered up to a reprobate ſenſe, ſo as they cannot heale themſelves, they are brought to an irrecoverable ſtate, as a man in quicke ſands that goes deeper and deeper, and knowes not how to get out, they are given up to vile affections, ſo as they cannot looſe themſelves from the bands of the Devill, but marke the progreſſe: Firſt, God reveales himſelfe, then they provoke him by precedent *ſins*, then he gave them up to theſe affections. But to open the point at large, and to ſhew the excuſes men have, and their weakeneſſe, and how they are taken away, and then it will bee evident that all men are inexcuſable.

The Excuſes whereby men endevour to purge themſelves.

Excuſe 1. That they know not God.

Anſw.

The firſt pretence men have, is that they know not God, they are not acquainted with him, they are ignorant of his wayes: That is eaſily anſwered, that they that know him leaſt, yet have ſo much knowledge as will make them inexcuſable: They that have onely beene acquainted with the Creation of the world, ſalvage men that never heard the Word, that were never acquainted with the Scripture, yet theſe know God, for God hath manifeſted himſelfe to them. This I proved at large in the former point, ſo that no man can deny but hee knowes God, that is, that there is a God; and this very thing, if no more, is enough to make them inexcuſable, for they knew God, but glorified him not as God: when ſuch a man knowes there is an Almighty power, by his naturall wit, he is able to deduce, if there be a God, I muſt behave my ſelfe well towards him, I muſt feare him as God, I muſt be

SER. IX.

be affected to him as God, I must worship him with all reverence as God; but the most ignorant man confesses there is a God, no Nation denyes it, but how farre are they from glorifying him as God? from carrying themselves towards an *Almighty God maker of heaven and earth?*

Excuse 2. God requires more knowledge than men have of him.

But secondly, the second pretence is, but God requires more of me than that; if that were enough to know God, that there is an invisible God, to acknowledge the Deity and eternall Power, it were well, but God requires more.

Answ.

To this I answer, God requires no more of any man than either hee doth know, or might have known; goe thorow the whole Vniverse, all men of the world that are or have beene, and I say, God requires of no man more than either he doth know, or might have knowne: I put that in, because there be many men that might know more than they do, spoken of, 2 *Pet.*3.5. *Some there are that are willingly ignorant*: He meaneth men that are willingly ignorant of some things, but it is all one as if they knew them. And this makes men of this Nation inexcusable, as your ignorant Countrey-people, who though they know nothing, yet because they might have knowne, they are as inexcusable as if they had knowne as much as any; for though every Parish have not a preaching Minister, (which is a thing much to be wished) yet there is no Countrey but some light is set up in it, whither they may resort if they will, and this will make them inexcusable: So they that live under much meanes, that are ever learning, and never come to the knowledge of the

The inexcusablenesse of ignorant Countrey people.

the Truth, and ſo have brought a ſottiſhneſſe on themſelves, they are inexcuſable, becauſe themſelves are the cauſe of their not profiting, as a man that is drunke, though he is not able to underſtand the commands of his Maſter, yet becauſe he was the firſt Author of the drunkenneſſe, (which cauſed ſuch ſottiſhneſſe) he is inexcuſable; ſo they that neglect the Word, or when the Word enters not into the heart, becauſe men delight not in it, (as you ſhall finde theſe put together, *Prov.* 2. 10. *When wiſedome enters into thy ſoule, and knowledge delights thee*) when the cauſe that men profit not, is becauſe they delight in other things, the ſtreame runnes another way; and ſo as the *Sunne* puts out fire, and the outward heat extinguiſheth the inward heat, ſo they doe drive out the Word by divers luſts, when they might have abſtained from thoſe other delights, and have attended to the Word with more diligence, they are inexcuſable: So that God requires no more of any man, than either he doth know, or might have knowne.

Pretence 3. Wee have no ability to performe the things wee know.

The third pretence is, and that is greater than the other two, I but we have no ability to performe the things we do know.

Queſt.

That every man is ready to ſay, Who is able to practiſe according to his knowledge?

Anſw.

To this I anſwer, It is falſe, there is ability in every man to doe according to that he knowes; for for ſo farre as light goes, ſo farre there is ability in the will and affections to follow that light; there is a common light in men that are in ſtate of unregeneration (indeed ſanctifying light they have not) and

SER. IX.

and they are able to goe as far as their light goes, and I will appeale to any mans experience, let him looke backe to the course of his life, and examine himselfe, was there ever any particular action in all thy life, from which thou wast so hindred, that thou canst say thou couldest not doe it? was there ever any particular sin, of which thou couldst say, this sin I could not abstaine from? And howsoever we may make it a matter of dispute in the Schooles; yet the worst man, one in whom we may thinke corruption of nature to be most strong, when he comes to dye, he doth not excuse himselfe, but acknowledge he is guilty. If you consider the nature of liberty, there is a spontaneity in beasts, by which they are carried to that which their appetite desires, but that is not *Liberum*, though *Spontaneum*: But when a reasonable creature lookes on a thing as *Elegibile* or *non Elegibile*, and not onely so, but is able to reason on both sides, is able to see arguments for both, that makes it differ from Spontaneity, when there is no outer impediment, when you may take or refuse it, when you have Arguments to reason, and see the commodity and discommodity of it, your will is now free, so that I may truely affirme every man hath a free-will to do that, for the not doing of which he is condemned; marke it.

Object. But you will object, I but a man is condemned for not beleeving, for not turning to God, for not having his heart changed, for not being a new Creature, but these no man hath power to doe; therefore a man is condemned for something which he is not able to doe.

To

SER. IX.

To this I anſwer, It is true, a man hath not power to performe theſe, but yet withall, I ſay, he hath power to doe thoſe things, upon the neglect of which, God denyes him ability to beleeve and repent: So that it is true, though a man cannot beleeve and repent, and nevertheleſſe for this is condemned; yet withall take this with you, there be many precedent Acts, which a man hath in his liberty to doe, or not to doe, by which he tyes God, and deſerves this juſtly, that God ſhould leave him to himſelfe, and deny him ability of beleeving and repenting, which as a neceſſary duty lyes on him: So that though a man hath no ability to doe this, yet he hath ability to abſtaine from the things, by the which he provokes God to anger, and by which he deſerves this at his hands, not to be able to beleeve, *&c.* For proofe goe to this Chapter, *They knew God, but they glorified him not as God, therefore* (they having not done the precedent Acts which they ſhould have done) ſaith the Text, *God gave them up to their luſts:* He tooke away all ability to repent, he deprived them of all the ſparkles of common grace and knowledge which before they had, but this is a thing which they themſelves deſerved firſt. So much for the Third, when we come to the uſe we will be more large.

Anſw.

Pretence 4. From the corruption of nature, which they cannot reſiſt.

Fourthly, men excuſe themſelves from this, their natures are corrupt, and they have ſtrong inclinations, ſtrong luſts inclining them to this or that ſinne, which they cannot reſiſt, therefore are excuſable.

Anſw. 1.

To this I anſwer, It is not ſo, none hath ſo ſtrong an inclination to any ſin, but hee is able to reſiſt it. This is the Argument; Let a man have hell and death ſet

SER. IX.

ſet before him, nay, let ſome temporall ſhame or puniſhment be ſet before him, which he ſhall immediately undergoe, when ſuch a ſin is committed, and ſee if this will not reſtraine him, when the luſt is moſt impetuous. Therefore it is not, becauſe he cannot reſtraine it, but becauſe he will not.

Anſw. 2. Secondly, haſt not thou brought on thy ſelfe that ſtrong Inclination, that ſtrange power of ſinne? Art not thou the cauſe of it? For though there be originall ſin in us, yet we may intend that originall ſinne by frequency in any actuall ſin: As Varniſh intends colours, it puts on no new colours, but intends it, makes it more bright; if there was a glimmering light before, addition of light makes the former light greater: ſo frequency of ſin, makes ſinne more active, more efficacious, more vigorous, as humours being accuſtomed to a place, are ready to breake forth there; ſo a ſin wherein you have had an iſſue, wherin you have given your ſelves liberty, there ſinne gets greater victory over you; therfore conſider if you be not guilty of the power of ſin, of the impetuity of your luſts.

Anſw. 3. Laſtly, conſider if you have not deſerved that God ſhould give you up to theſe luſts; many are taken in ſin, as the fiſh on the hooke, which cannot get off, it ſeizes as an *Apoplexie* on a man that cannot be cured: When the ſin gets ground, it is like the Sea, getting ground on the land, which cannot be recovered. I confeſſe this is the caſe of many hundred men, but conſider if you have not made way for this; for as the lower ſtayres leade up to the higher; ſo there be leſſer ſins wch make way for greater, not by way of efficacie,

efficacy, as Acts beget an habit, but by way of merit, God may luſtly give them over to this ſtrength of ſin: Therefore though their luſts bee ſtrong and impetuous, yet this doth not make them inexcuſable.

Fifthly, when none of this will ſerve the turne, then they are ready to lay it on their temptations: How can a man doe otherwiſe when it ſtands in ſuch circumſtances, that is, ſubject to ſuch company, to ſuch occaſions, ſuch buſineſſes, and ſo many things to draw him away: When that within will not excuſe him, he comes to that without. *Pretence 5.* From Temptations of company, buſineſſe, &c.

To this I anſwer, when a man is drawne to any thing without, it is the concupiſcence within that doth it; put fire to that which is not combuſtible, it will not burne, it is the corruption within that doth all. Therefore, obſerve that in *Acts* 5. It is Saint *Peters* ſpeech to *Ananias and Saphira, Why hath Satan filled thy heart?* As if he had ſaid, It is true, Satan hath put this into thy heart, he hath tempted thee to the ſin, to lye to the *Holy Ghoſt*, but know, thou waſt the cauſe of it, thou hadſt the keys of thy heart, if thou hadſt not ſuffered Satan to have entred, he could not have done it. *Anſw.* 1.

And beſides, conſider if thou haſt not put thy ſelfe into this Temptation; It is one thing for God to lead into temptation, and another thing to lead our ſelves into it. You know what is ſayd of *Ahaziah*, 2 *King.* 8.27. *Hee walked in the wayes of the Kings of Iſrael, and did as the houſe of Ahab had done, becauſe he had the daughter of Ahab* *Anſw.* 2.

to Wife: As if he had said, It is true, it was *Ahabs* Daughter that led him into those sins, but he led himselfe into the temptation, he should not have married *Ahabs* Daughters: Consider whether thou hast not put thy selfe into this circumstance, and led thy selfe into this temptation.

Pretence 6. From the want of meanes.

Last of all, another Pretence and Excuse is, as I have the temptation that others want, so I want the meanes others have; If I had the means others have, I should doe well enough.

Answ.

I answer, first consider if thou hadst not meanes, and didst not profit by them, consider how many meanes God afforded thee, from whence thou receivedst not that fruit and profit, which thou mightest have done: And if thou didst not, and GOD deprived thee of the meanes, know thou art the cause of it thy selfe: for when men neglect the meanes, when GOD shall set up a light, and men will not worke by that light, he doth, as Masters doe with their servants, when they set them a Candle, and they play by it, and will not use it as they should, they take it away in anger; so GOD removes away the light, he takes away the Gospell, he sends a famine of the Word, when we neglect it, or as Parents doe, when their Children play with their meate, they take it from them: When men will not use their Talents, God takes them away, and this Talent of the Word above all other, when it shall be abused, and not used to Gods glory.

Other particular Excuses.

If all this will not serve to excuse them in generall, then are they ready to excuse themselves, in

in particular: Firſt, by denying the fact; or Secondly, by ſlighting the fault.

First, by denying the Fact.

Firſt, by denying the Fact, they deny that they are guilty of a thouſand ſinnes of which they are guilty; this diſpoſition you ſhall finde in them in *Malach.* 1. *You have deſpiſed mee, and you ſay, Wherein have wee deſpiſed thee? And you have robbed me, and ſpoiled mee, and you ſay, Wherein have we robbed thee? And you reckon it a wearineſſe to ſerve the Lord, and you ſay, wherin are we weary?* So it is the nature of Man to deny the Fact, if it be poſſible: See Gods anſwer, when they have asked theſe queſtions, *You have offered the lame and blind in ſacrifice.* Conſider what you doe? doe you not deſpiſe God in the prayers that you make, do not you performe them in a ſlight and perfunctory manner? Doe you not offer to God of the worſt? There be men that *Solomon* ſpeakes of, that deſpiſe their way, that is, ſome things they neglect, which they thinke are not worth looking after, ſome things they reckon as trifles which they will not care for, this is to deſpiſe God.

Secondly, By ſleighting the Fault.

Secondly, If they cannot deny the Fact, they ſleight the Fault, and one of theſe they ſay, either the ſinne is ſmall which they commit, and hope that will excuſe them; or if they be greater ſinnes, they fall into them by humane frailty, and infirmity, and are ſorry for what they have done, ſo extenuating what they doe, and making it a matter of nothing.

Ob. It is a ſmall ſinne.

Anſw.

But to anſwer firſt to ſmall ſinnes, ſinnes are not to be meaſured by the bulke, but by the circum-

SERM. IX.

ſtances with which they are committed, though thou thinkeſt it a ſmall ſinne in it ſelfe, yet conſidering it with the circumſtances it may bee great: A ſinne committed againſt light of conſcience, and with deliberation, is a great ſinne, as the Prophet that turned another way, it was a ſmall thing for him to doe it, yet having the ſure Word of GOD for a rule not to doe it, you ſee GOD puniſhed him, not, as for a ſmall ſinne, and he being juſt, wee may argue from the greatneſſe of the puniſhment, that the ſinne was great; ſo *Adams* eating of the forbidden fruit, to eate an Apple was a ſmall matter, but there being the Almighty GOD's Command to the contrary, the puniſhment ſhewes what the ſinne was: So men thinke that to ſweare a ſmall oath, is no great matter, but Chriſt ſaith, *Let your yea, bee yea, and your nay, nay*; and when God hath commanded a thing, though it be never ſo ſmall, yet that makes it great: ſo it was a ſmall thing for *Saul* to ſacrifice before *Samuel* came, but you ſee what it coſt him, God for that caſt him away for ever: So in the things you reckon ſmall, take heed you be not deceived, be the thing never ſo ſmall, yet for that you may be condemned, as well as for the greateſt ſin, for he that is unfaithfull in the leaſt, wil not be faithfull in much: And take the leaſt ſinne, there is the ſame reaſon of ſinfulneſſe in that, that is in the greateſt, as a drop is water, aſwell as the Ocean: If thou abſtaine from ſinne, becauſe there is an Antipathy between ſin and thee, as it is with every man after regeneration, thou wilt abſtaine from all ſins. You know

know a Pigeon will not meddle with any feather of an Hauke, becauſe there is an Antipathy betweene them, and the Sheepe hates every Wolfe, and men hate every Toad, his ſtomacke riſes at a little Toad; ſo a right gracious heart abhors every thing that is evill, and cleaves to every thing that is good, indeed he failes much in performance, but his heart is ſound.

Againe, there is no ſmall ſin, but it makes way for a greater, as playing at ſmall games, makes us afterward to play a greater: Therefore the littleneſſe of the ſin excuſes not; for one ſin admitted is of great conſequence, becauſe it drawes on many that are great.

Now for the ſecond, ſome they ſay are ſmall, ſome are great, and for them that be great, they commit them by Accident, out of infirmity, and are ſorry for what they have done.

Ob. I fell into by infirmity.

You muſt know this, if they were committed by infirmity, the Excuſe were good, for even the faithfull themſelves fall into divers ſins out of infirmity; but take heed of deceiving thy ſelfe.

Anſw. 1.

If thou findeſt this thy Caſe, that thy heart is renewed, that thou wageſt a continuall warre againſt thy ſins, reſolveſt never to make peace or truce with them, uſeſt all meanes thou canſt againſt them, admitteſt of no occaſion to lead thee to ſin, and yet falleſt into it againſt purpoſe, and ſincere deſire of heart, it is a ſin of infirmity, and GOD will ſo Iudge of it, but put caſe thou holdſt not a continuall warre with thy ſelfe, but ſayeſt, I ſee it is a ſin which I am ſtrongly inclined to, I ſhall be

SERM. IX.

weary with resisting, therefore I must give out, I cannot choose; now if thou leave striving, and lay downe thy wasters, this is not a sin of infirmity.

2 Againe, if thou keepest company that leads to that sin, or dost venture on that occasion, beholding such objects walking on the brinke and comming neare the sin; It is a false pretence that thou fallest into it by infirmity, or by accident, for thou alloweſt thy selfe in it, thou lyest and continuest in it.

3 So againe, hast thou used thy uttermost power, hast thou prayed hard against it, nay, hast thou fasted and prayed against it, for some devils cannot be cast out without both: Indeed if a man use all his strength to resist it, he shall fall into it seldome, and it is to be excused thus, but if otherwise, it is no sin of infirmity.

Ob. But I am sorry that I so sinned.

But they say, I am sorry for what I have done; Take heed thou be not deceived in that. Is it not a false sorrow? art not thou more sorry for the effect of sin, than for the evill of sin, for the burning of the coale, than for the blacknesse of the coale? There is much present evill in sin, that may make thee repent it afterward.

Answ. 1.

Answ. 2. Againe, if it be not so, is it not a slight sorrow? not proportionable to thy sin: Is it a sorrow that continues on thy heart? Is it a sorrow effectuall to worke any change in thee, to prevent sin for the time to come? Otherwise, if thou say thou art sorry for it, and yet fallest into it againe and againe, it is no true sorrow: Go to thy Neighbour and say, I have done thee an Injury, and am sorry for it, and

yet

yet fall into the ſame againe and againe, it will ſeeme that it was but a falſe ſorrow: So if thou doſt pretend ſorrow for thy ſins, and yet relapſeſt into them againe, it is a ſlight ſorrow that God regards not. So much ſhall ſerve to take away the Excuſes, learne to lay this to heart, and conſider it, and ſee how you bee inexcuſable: Now to make uſe of it.

Vſe 1. The firſt Vſe is to juſtifie God, learne to lay the blame where it is, that is, on our ſelves; thinke not that God condemnes any without cauſe, for every man is inexcuſable. And here this point is ſpecially to be marked: I doe not ſay, men are inexcuſable onely in regard of *Adams* ſin (that being a Truth we all aſſent unto, that in regard of *Adams* ſin, the ability we had, we loſt in him) but I will go further; men are inexcuſable in regard of the preſent condition, and their actuall ſins, marke it well. The reaſon whereupon he infers that they are inexcuſable, is; God hath made Himſelfe knowne to them, namely by His Workes and Creation; He goes not to *Adams* ſin, but they had knowledge enough; this knowledge they practiſed not, and in regard of the preſent actuall evils which they committed, they are inexcuſable. Therefore, that God may be glorified and juſtified, that he may be true, and every man a lyar, know that God condemneth not for any more than He hath revealed, as ſome have onely the Law of Nature, ſo they are condemned only for breaking that Law, they are not condemned for not worſhipping God according to the Law of *Moſes* or the Goſpell, but ſim-

SERM. IX.

ply and only for breaking the Law of Nature; *They that have sinned without the Law, shall be condemned without the Law, Rom.* 2. 12. That is, at the last day there shall no more be laid to their charge, this you knew, and this you broke: So againe, they that only knew the Law of *Moses*, yea, at this day, if there be any Iew in the world, which never *heard of Christ, which never had* meanes to know him, *he shal not be condemned* for *not beleving in Christ*, but for the breach of the Law of Nature, and the Law of *Moses*: and the reason is good, for by the same reason that the *Gentiles* shall not be condemned for breaking the *Law* of *Moses*, by the same equity & ground, they that have not the knowledge of the Gospell, shall not be condemned for breaking the Law of the *Gospell*: So that if we consider this, There is no man (go thorow all) but God shall lay this to his charge at the day of judgement; Do not say, I bound thee to impossible things, that I laid on thee a Law, thou couldst not keepe, thou shalt not have this excuse left thee, I gave thee ability to do much, but thou didst not doe that thou wert able to doe, for that is the condition of every man, he is able *to doe more than he doth, and if any man* perish, *it is for not doing the things he* was able to do.

Object. But you will say, GOD might have revealed more.

Answ. I answer, God doth lead along, but men do *Ponere obices*, lay blocks in his way; God deales not onely in Iustice, but in much mercy with any vessell of wrath: Indeed he loves the godly in a speciall manner, but mercy he shewes to every man, and

and the reaſon why he is not brought to more light, is, becauſe he layes blockes, and when God reveales ſtill, he layes more, till at length there be an end of his patience and longſuffering.

To give an inſtance in *Saul* and *David*; God led *Saul* along, but he ſins ſtill; God leads him on, till at length he went his way, and God leaves him quite; but in *David* you ſhall finde as many frailties as in *Saul*; if you looke on *Davids* nature, the ſtrong temptations to which he was ſubject, he was ready to lay blockes too; but becauſe God had a peculiar love to *David*, he removed them all; yet God dealt with *Saul* in much mercy, he ſhewed much patience, and long-ſuffering; but *David* he loved with a peculiar love, therefore he carried him thorow all: So it is with all the faithfull, *I will put my feare in thine heart, that thou ſhalt never depart from me*, ſaith God.

But, you will ſay, this is to preach Free-will, and if men have free-will and be condemned for not doing what they might do, what is the difference betweene the Doctrine of the Papiſts and this? *Object.*

I anſwer, Though there be a free-will to do that, for the not doing of which they ſhall be condemned; ſo as you cannot come to any particular that theſe men cannot doe, yet God hath kept it in his power to draw whom he will, to ſanctifie whom he will, for *God* keeps theſe two together, he keeps men within compaſſe of common grace, ſo that they may doe much of themſelves, and the changing of mens hearts, the enabling of them to beleeve effectually, or repent, the drawing of them to God, *Anſw.*

that

SERM. IX.

that is, proper to GOD: So that these may well stand together, this freedome they have, yet it is not in any mans power to beleeve, to repent effectually.

Vse 2.

The second use we should make of it, is for practice; learne hence then to justifie God, and to condemne our selves, to thinke well of Him, and ill of our selves, to give Him the glory of His mercy, and patience, and long suffering; and to take shame to our selves, lay the blame where it ought to be laid: for let a man have committed never so great, never so many sins, if he hath something to say for himselfe, he will never be humble; labour to come to this, to see that thou hast nothing to say for thy selfe, to see that thy sin is out of measure sinfull, as indeed it is; and this will put a necessity on thee, and teach thee to love much, because much is forgiven thee, and till this thou canst not be a man fit for Christ: Therefore you shall find these two expressions, *Rom. 3. All are under sinne:* And the like is in *Galath. 3. 22. He hath shut up all under sin, that the promise by the faith of* IESUS CHRIST *might be given to them that beleeve, that every mouth may bee stopped.* That is, before God will shew mercy, He will bring them to see that are inexcusable, that their mouths may be every way stopped, that they may have nothing to say for themselves, that they may have no excuse, no *Postica*, no back-doore: when a man is shut up in sinne, when there is no evasion, nothing to extenuate sin withall, then his soule is humble, and begins to sinke before God; then he sees necessity of comming to Christ,

Chriſt, and is brought into the caſe they were in, in the ſecond Chapter of the *Acts*, *Men and brethren, what ſhall we doe to be ſaved?* As if they ſhould ſay, before we thought we were in a good condition, at leaſt we had ſomething to hold by in our apprehenſion, but when *Peter* ſhewes them their guiltineſſe, then, *men and brethren what ſhall we doe to be ſaved:* This is it the Scripture cals, *Afflict your ſelves, Iam.* 3. Now the Greek word for Affliction, is, θλῖψις, that is, when ſorrow ſtands round about a man, when there is no way to get out, when one is hedged in on every ſide, for when there is any ſcape, it is not properly an Affliction, becauſe there is an evaſion, a way to helpe out; but that makes it an Affliction, when it compaſſes us round, when we have nothing to ſay, when all objections are removed, ſo that we are throughly convinced of ſin, this ſtirs up preſent apprehenſion of danger, preſent ſorrow for ſin, and when any Affliction is preſent, it will have preſent eaſe. There be many excuſes, but when the Holy Ghoſt removes all theſe, then men are driven to Chriſt, indeed; before they clave to ſin, as to their Center, ſtil departing, and loath to depart, for men come out of the ſtate of unregeneration, as *Lot* came out of *Sodome*, who was ſo loath to come out, that the Angell was faine to draw him out; ſo till we be all nothing, till there be no twig to hang by, till there be no *Fibra* to nouriſh us on our owne bottome, we will never come to Chriſt: as *Ioab*, if he could have eſcaped *Salomon*, he would not have flowne to the hornes of the Alter, but when he ſaw no hopes, then he laid

laid hold on them, and said, *If hee will kill mee, hee shall kill mee here* : So if wee can subsist in our naturall condition wherein we are, we will love it, we will cleave to it; but when God hath ferited us out of all our turning, that there is no hope left, then we goe to Christ, then we take hold on the hornes of the Alter; as when a man hath a cord let downe to him into the Sea, you need not bid him hold fast : So when God takes away all excuses, takes a man quite from his owne bottome, cuts him from the root of Nature on which he grew, this makes him come to Christ. When we tell men of their sins, that they are accursed, that doe not keep every part of the Law, they deale with us as the Ægyptians did, when it was told them, that in every house the first borne should die, except the destroying Angell saw their doore-posts sprinkled with bloud, they regarded it not, they minded it not, till the very day, and then where the bloud, was not found, they died for it: So we may tell you of sin, of the danger you are in, we may tell you, that you shall die, yet you beleeve it not, onely a few, whose hearts are sprinkled with the bloud of the Lambe, they indeed defer it not, for they doe know how soone the destroying Angell may come. Therefore labour to be convinced, this is to know what a Mediator is, and not to have it in speculation only. And here it were good to consider, what that is that holds men on their roots; there is an Anchor under water, though men see it not, that keepes them in their old condition, if wee could hit on it.

And

Means whereby men are kept in their old condition. First, Inconſideration.

And it is either Inconſideration, men conſider not what they have to doe, they looke not about them, according to that in *Deut.29. You have ſeene all what the Lord did to Pharaoh, but the Lord hath not given you hearts to conſider it this day*: Now if you aske what Conſideration is; I anſwer, Conſideration is nothing elſe but an act ſuperadded to knowledge, when a man not only knowes, but returnes and reflects on what he knowes, when he ſtayes and abides on it, when he lookes round about a buſineſſe, not on a corner of it, but fully and weighes every circumſtance: Therefore we are ſaid to ponder our wayes, when we doe not onely looke to that which is preſent, but to the time paſt and to come, when all things are taken in: Now when a man ſhall lay all together, when he ſhall conſider, that is, thinke ſeriouſly, and remember that hee hath but a little time to live here, and that there is another place where he ſhall live for all eternity, that he hath an immortall ſoule, and that his ſtate is dangerous, that his ſins are great, and the wrath of God is as a conſuming fire; when theſe are laid together, when he conſiders them, and ſtaies on them, by theſe meanes he comes to ſee with his eyes, and underſtand with his heart, and to be converted and healed; but becauſe men do conſider, thence it is that they grow on their roote ſtill, and are not brought to this inexcuſableneſſe, nor have al Arguments taken away.

Or another reaſon is, ſome Luſt, there is worldly credit, riches, pleaſures, or ſomething which they are loath to part with, the rich man will

a Some Luſt.

will not part with his poſſeſſions, they in the twelfth of Saint *Iohn* will not part with their credit with the Phariſees, *Ieroboam* will not part with his Kingdome, till theſe Arguments ſhall bee anſwered, and God ſhall cut off thoſe ſnares, for ſo they are termed, 2 *Tim.* 2. 25. *Waiting if God will give them repentance, to know the truth, and to come out of the ſnare of the Devill, who taketh them at his will:* The meaning is, every man, before he be regenerate, is holden by ſome ſnare, the ſnare is ſome luſt, the root of it is ſome falſe reaſoning; now when men come to know the truth, and to be delivered out of the ſnare of the Devill, when God convinceth a man, and opens that truth, undoes that falſe reaſoning on which that luſt is founded, he cuts the ſnare aſunder, and then they are ſet at liberty: Every man ſaith, I cannot live without credit, without my ſtate, without my kingdome, (as every man hath a kingdome of his owne) when God teacheth that this is vanity, and if we will be happy, the beſt way is to ſerve God with a perfect heart, when God teacheth the contrary Truth, then he is out of the ſnare of the Devill, when he hath awaked his conſcience, that he is ſicke of ſin, that he feeles his rebellions, then the thing he magnified before, is nothing now; As when a man is ſicke, the houſes and orchards he magnified before, are now not regarded, his dainty fare, and gorgeous apparell, he hath no pleaſure in them, for he is ſick: So it is with the Soule when God chargeth ſin on the Conſcience.

Againe, when God ſhewes better things than

than theſe, as *Hebr.* 10.34. *They had in heaven a better, and an enduring ſubſtance, and therefore cared for nothing:* They cared not for parting with their goods, when they had another righteouſneſſe to truſt to: So when GOD opened the heavens and ſhewed Himſelfe to *Paul*, he *reckons all as dung and droſſe*, he doth not magnifie what he did before. And thus are men freed from the ſnare of the Devill: Therefore when a man ſhall deferre and think I am ready to come, but I will not yet: I ſay, theſe muſt be taken away, for they are falſe reaſonings by which we are built on our root: Now when a man ſhall be perſwaded of the danger of putting the evill day far from him, when the Holy Ghoſt ſhall give him wiſedome to number his dayes, then he will take to himſelfe new thoughts. Every man naturally feares death, but becauſe it is farre off, no man regards it; and ſo becauſe we put the evill day farre from us, we turne not to God; now when God ſhall convince a man of the Truth, and teach him to number his dayes: Well, thou art now in health and ſtrength, but when thou commeſt to number the dayes that remaine, they are very ſmall. Put caſe a man had an hundred diſhes of meate before him, if one comes and ſayes, Take heed what you doe, for one of theſe diſhes is poyſon, he will not taſte of any of them, except he have taken an Antidote before: So when the HOLY GHOST teacheth, it is true, In one of theſe dayes is death, thou ſhalt finde poyſon that ſhall take away thy life; whether firſt or laſt it is uncertaine, if thou wert wiſe to conſider thy latter end,

that

SERM. IX.

that is, if thou hadst the wisedome, which God must teach, thou wouldst see little reason, why to venture thy soule on one of these dayes, if thou hast not made thy Election sure; for this is as to eat of one of those dishes when there is poyson in it.

Therefore consider (beloved) what uncertainty of life there is, what it is to venture the soule, and what eternity is: When God shall teach this, and stirre up present affections of feare, and apprehension of wrath, it will teach a man not to deferre, but to come home speedily.

Again, when this place of Scripture, and the like, shall be seriously considered, That *if the Good-man of the house knew at what time the Thiefe would come, hee would have an eye to him*; That Christ hath threatned all before hand that doe not watch, *And I will come at a time thou thinkest not of me*: If thou didst consider this when thou art most secure and furthest off from GOD, in the midst of thy jollity, and fast a sleepe, *I will come at a time when thou lookest not for mee*: And didst thou thinke this threatning in vaine? Didst thou beleeve this Scripture and lay it to heart? thou wouldest not deferre thy Turning to God.

Againe, consider, put case thou hast liberty, if sickenesse come and give thee warning, alas how farre art thou from being able to repent? Are the times in thine hand? Must not the HOLY GHOST change thine heart? If thou dost now take resolution to amend, hast not thou cause to suspect that it proceeds from selfe-love? For

it

if it had beene not of love to GOD, wouldeſt thou not have turned ſooner? And if it bee out of ſelfe-love, God accepts it not. All this while wee have ſpent in ſhewing the Diſeaſe, and now wee muſt ſhew the Remedy.

[***]

FINIS.